

Millar Burrows

DILIGENTLY

COMPARED

the revised standard version and the
king james version of the old testament

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The Revised Standard Version and the King James Version

The King James Version of the Bible has been honored and loved for three and a half centuries wherever the English language is spoken. Familiarity with it from childhood has given it such sacred associations that for many people any change in it is disturbing. For a century and more, however, the need for a new translation, or at least a revision of the old one, has been felt more and more. Why is this so? Many people who love the hallowed Bible of their fathers still wonder what was wrong with it that we should need a new one. This book endeavors to answer that question and to explain how the Revised Standard Version meets the need in the Old Testament.

To answer such questions, and to obtain a full and accurate picture the author spent three years going through the entire Old Testament verse by verse, comparing the Revised Standard Version in detail with the King James Version, the Revised Version of 1881-85, and the American Standard Version of 1901, as well as with the Hebrew text and the ancient versions. The data thus assembled was then organized under appropriate headings.

The differences between the King James Version and the Revised Standard Version fall under three heads: (1) changes in English, (2) different interpretations of the text, (3) more correct readings of the text itself. The author examines them in that order, just as would be done in an archaeo-

logical excavation, examining the uppermost and latest level before digging down into the earlier levels beneath it.

The book thus becomes a systematic examination of the differences between the RSV and the KJV in the translation of the Old Testament, arranged in such a way as to make clear the various kinds of changes found necessary and the reasons for those changes.

Millar Burrows is a pre-eminent authority on the Old Testament. Receiving degrees from Cornell University, Union Theological Seminary, Yale University, Oberlin College and Brown University, Dr. Burrows has also spent considerable time in Europe and the Middle East.

As a member of the Standard Bible Committee of the National Council of Churches of Christ in the U.S.A., Dr. Burrows is well qualified to comment, not only on the changes and implications of the Revised Standard Version, but also on the reasons that the changes were made by the translators.

Best known for his authorship of *The Dead Sea Scrolls*, Dr. Burrows has also written *What Mean These Stones*, *Outline of Biblical Theology* and *More Light on the Dead Sea Scrolls*.

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Thomas Nelson & Sons

Diligently Compared

The Revised Standard Version and the
King James Version of the Old Testament

by
MILLAR BURROWS

*. . . and with the former Translations diligently
compared and revised . . .*

(Preface, King James Version)

THOMAS NELSON & SONS

London

New York

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to the memory of
GEORGE DAHL
devoted, conscientious scholar,
faithful and beloved friend,
profoundly devout Christian

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PREFACE

Conceived originally as a "Companion" to the Revised Standard Version of the Old Testament, this book has turned out to be something quite different. Most of the topics that would ordinarily be treated in a Companion, as that term is commonly used, are now admirably covered by the annotated editions of the Revised Standard Version, Bible Dictionaries, and introductory articles in commentaries. A few basic questions, however, still require elucidation. Why was a revision of the English Bible necessary in the first place? What presuppositions and principles governed the making of the Revised Standard Version? To what extent and in what ways, if any, is it an improvement on the King James Version, the Revised Version, and the American Standard Version? For most readers of the English Bible this means simply: How does the Revised Standard Version differ from the King James Version, and why? To answer these questions as specifically and fully as possible within the limits of a single volume of moderate size is the purpose of this book.

To achieve that purpose, not only general statements but a good deal of illustrative material must be presented. The various kinds of changes made in the revision of the older translations and the reasons for making them can be made clear only by citing specific instances. To assemble the material for such an exposition I have gone through the whole Old Testament verse by verse, comparing the Revised Standard Version in detail not only with the King James Version but also with the Revised Version, the American Standard Version, the Hebrew text, and the ancient Versions. The enormous mass of data thus accumulated had to be classified, and only a fraction of it could be used. Enough instances had to be chosen to make each point clear, without giving so many that the reader would be unable to "see the woods for

the trees." Even so, it proved extremely difficult to keep the result within reasonable limits.

The rigid selection and drastic condensation thus imposed could not be expected to produce a smooth, readable text. This book will not be found easy to read. It was not easy to write. It is intended for serious students of the English Bible, who may know nothing of Hebrew or Aramaic but have enough general education and enough power of concentration to follow such a close-knit exposition. Probably the book will be more useful for reference than for consecutive reading. At the same time, the arrangement will, it is hoped, facilitate "skimming" to get the main points without examining all the illustrative data.

The Revised Standard Version is here cited in the form approved by the Standard Bible Committee in 1959, incorporating some changes in detail as compared with previous printings. For the King James Version several editions have been consulted on occasion, but I have used mainly "The American New Self-Propounding Sunday-School Teacher's Bible" copyrighted by A. J. Holman & Co., Ltd., and published by the American Bible Warehouse at Philadelphia.

It is a pleasant duty to acknowledge here my obligation to my wife for her help in reporting statistical studies, and above and beyond that for her sympathetic encouragement during the preparation of this book. Such acknowledgments are not uncommon in prefaces, but in this case I have more than the usual grounds for gratitude in view of the extremely trying circumstances under which she helped me far more than she knew. To Dr. Luther A. Weigle, Chairman of the Standard Bible Committee of the National Council of Churches, I am indebted for the initial suggestion that I undertake this project, and for much valuable counsel along the way. I must express also my thanks to the National Council of Churches for making possible the preparation and publication of the book, and to the editorial staff of Thomas Nelson & Sons for their conscientious and efficient attention to the problems of production.

MILLAR BURROWS

Winter Park, Florida
June 9, 1964

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ABBREVIATIONS

A	<i>The American Standard Version</i> (1901)
BWB	<i>The Bible Word Book</i> , by Ronald Bridges and Luther A. Weigle (Thomas Nelson & Sons, 1960)
cp	Compare
E	<i>The Revised Version</i> (1881-5)
EA	Both E and A
e.g.	For example
f	The following verse or chapter
ff	The following verses or chapters
IB	<i>The Interpreter's Bible</i> , 12 volumes (Abingdon Press, 1951-7)
IDB	<i>The Interpreter's Dictionary of the Bible</i> (Abingdon Press, 1962)
Introd RSVOT	<i>An Introduction to the Revised Standard Version of the Old Testament</i> (Thomas Nelson & Sons, 1952)
J	<i>The King James Version</i> (1611)
JR	Both J and R
lit.	Literally
mg	Margin, i.e., marginal note or footnote
OT	Old Testament
R	<i>The Revised Standard Version</i> (OT 1952)
v.	Verse
vv.	Verses

NOTE: For the books of the Bible, the Versions, etc., the same abbreviations are used as in the Revised Standard Version.

NOTE ON THE TRANSLITERATION OF HEBREW AND ARAMAIC WORDS

For the identification of Hebrew and Aramaic words a simplified system of transliteration has been adopted. For verbs the simple root-form is given in capitals without vowels. Other words are transcribed in small letters, with long vowels marked; short vowels are not marked, and half-vowels are omitted. The vowels are spelled as in Latin etc.: *ā*=English *ah*; *ē*=English *ay*; *ī*=English *ee*. Hard and soft sounds of consonants are not distinguished (following a vowel, except when doubled, *b* is pronounced as *v*, *g* like no sound in English but slightly aspirated, *d* as *th* in "this," *k* like German *ch* in "Ach," *p* as *f*, and *t* as *th* in "thing"). The apostrophe (') stands for א, the reversed apostrophe (◌') for ע, *h* for ח, *t* for ט, *s* for ס, *q* for ק, *z* for צ, *s* for ש, and *z* for ז. When used as vowel-letters *l* and *y* are indicated only by the long vowel, except that in "hollow" verbs they are transcribed to distinguish *l''y* from *y''y* roots.

INTRODUCTION

§ 1 The King James Version of the Bible has been honored and loved for three and a half centuries wherever the English language is spoken. Familiarity with it from childhood has given it such sacred associations that for many people any change in it is repugnant and alarming. For a century and more, however, the need for a new translation, or at least a revision of the old one, has been felt more and more. Why is this so? Many people who love the hallowed Bible of their fathers still wonder what was wrong with it that we should need a new one. This book endeavors to answer that question and to explain how the Revised Standard Version meets the need in the Old Testament.

First of all, one point must be emphasized. The Revised Standard Version is not a new Bible. It is not even a new translation, but a revision of the old one. The King James Version did not need to be replaced by another Bible because it was teaching false doctrine or a wrong way of life. Many false inferences have been drawn from it, even in matters of great importance, but not because of serious errors in translation. Only by misinterpretation, for which the translation is not to be blamed, can wrong ideas of what God is like, or of what he requires of man, be derived from the King James Version; and any translation can be misinterpreted.

Yet the King James Version does need revision, for reasons to be explained later (§§ 3-4). Its faults are matters of detail, most of them of little importance or interest in themselves; yet the more we honor and revere the Bible, the more concerned we should be to know exactly what it says and what it means. The more we look to it for guidance in faith and practice, the more must we seek to make sure that we get from it what it was

meant to convey even in the smallest details, and that its message is not distorted or obscured by the translation but made clear.

§ 2 The Revised Standard Version is the latest in a series of officially authorized revisions of the King James Version.¹ The Revised Version, published in England in 1881-5, and the American Standard Version, published in 1901, had attempted to provide the necessary revision. Neither of them, however, took the place of the King James Version in church and home. Students and ministers found them useful, but the demand for a more thorough and adequate revision persisted, and new discoveries made it still more imperative. The Revised Standard Version was therefore undertaken to supply what was still needed.

The copyright of the American Standard Version had been acquired in 1928 by the International Council of Religious Education, now the Division of Christian Education of the National Council of the Churches of Christ in the United States of America. In 1937 the Council decided that a revision was needed. The task of making it was entrusted to a committee, now known as the Standard Bible Committee. It was composed of scholars chosen on the basis of individual competence, not denominational representation. The cooperating denominations were officially represented by an Advisory Board which reviewed the Committee's work.

The Committee was divided into two sections, for the revision of the Old and New Testaments respectively. All changes, however, had to be approved by two thirds of the whole Committee.

Each book of the Bible was assigned for revision to one or more of the members of the Committee, whose preliminary draft was discussed in detail and thoroughly amended by the whole section concerned. It was then further studied and again discussed and amended, sometimes two or three times. Particular problems were sometimes assigned to members for investigation and recommendation, and minor editorial tasks were entrusted to a subcommittee; but every word and every punctuation mark had to

¹ For a brief history of English translations of the Bible see the Introduction to *The New Testament Octapla*, edited by Luther A. Weigle (Thomas Nelson & Sons, 1962).

be approved by vote of the Committee before final adoption. In this the Revised Standard Version differs widely from the King James Version, in which many important decisions were made by a small editorial committee. Another notable difference between the Revised Standard Version and any of its predecessors is that the Standard Bible Committee continues in existence, charged with the oversight and, if found necessary, further revision of the translation.

To make clear the relationship between the Revised Standard Version and its predecessors it will be necessary to quote a great many specific examples. In order to keep to a minimum the amount of space required by these citations, each version will be designated by a single letter, as follows: J, the King James Version; E, the English Revised Version; A, the American Standard Version; R, the Revised Standard Version.

As has been said, R is a revision, not of J directly, but of A. A great many of the differences between R and J, therefore, had already appeared in A and E; others were suggested in their marginal notes (EA mg). Most readers of R, however, wish to know, not where and how it departs from A, but why it differs in this verse or that from the Bible they know, which is J. Only rarely, therefore, will changes previously made by EA or by A alone, and retained by R, be distinguished here from those first introduced by R. All changes, old and new alike, will be treated merely as differences between R and J.

At not a few points, as a matter of fact, R discards changes made by its "basic text," A, and returns to the reading of J. The most conspicuous example is A's use of "Jehovah" as the name of God, where both J and E use "LORD," as R does also (see § 44). E and A went too far, moreover, in their effort to use uniform renderings of Hebrew words, which often have different meanings in different connections. Here too, R returns now and then to J.

§ 3 The necessity of revising J arises largely from the fact that it was made so long ago. It cannot serve our time as it served the generation of the Pilgrim Fathers. Men still find in it the Word of God, but not as easily as in former days, partly because the English language is not what it was 350 years ago. Many

old words are no longer used or understood; others are misunderstood because their meanings have changed. Antique grammatical forms and ways of expressing ideas come between the text and the reader. For all its beauty and power, the language of J is often unnatural, unreal, and even unintelligible for modern readers. Anything that detracts from the clarity of the sacred text weakens its impact on our generation, and no generation ever needed it more than ours.

The English of J is not, in fact, impeccable; it occasionally slips into forms of speech not considered correct now, however they may have been regarded in the time of James I. In spite of such occasional infelicities, however, it is still "a standard of grave and reverent speech." The task entrusted to the Standard Bible Committee was to prepare a revision which would "embody the best results of modern scholarship as to the meaning of the Scriptures, and express this meaning in English diction which is designed for use in public and private worship and preserves those qualities which have given to the King James Version a supreme place in English literature." By that standard R must be judged, so far as its use of the English language is concerned.

§ 4 Revising the English of the translation, however, was not the only thing needed, or even the most important. An adequate translation for our day must "embody the best results of modern scholarship as to the meaning of the Scriptures." Thanks to much research and many discoveries, we can now understand the original languages of Scripture better than the most learned scholars could understand them three centuries ago. Thousands of texts in languages whose very existence was then unknown have been unearthed, enormously increasing our ability to interpret correctly the Hebrew and Aramaic of the OT.

Back of the translation, moreover, and the interpretation it conveys, lies the difficult task of establishing a correct text. The Bible, like all ancient writings, was handed down in handwritten copies for many centuries before the invention of printing. As a result of inevitable mistakes in copying, our surviving manuscripts differ among themselves at many points. Which of two or more forms is correct, or most nearly correct, is not always

easy to tell. Here too, however, we now have resources only partly available, if at all, to the earlier translators.

Our explanation of the differences between J and R will thus fall under three heads: (1) changes in English, (2) different interpretations of the text, (3) more correct readings of the text itself. In practice of course, these must be dealt with in the opposite order: the best text in each verse must be determined first, then its meaning, and, finally, the best way to express that meaning in English. For our purpose here, however, it is most convenient to proceed as in an archeological excavation, examining the uppermost and latest level before digging down into the earlier levels beneath it.

In order to save space, a fairly uniform procedure has been adopted for comparing J and R in the following chapters. J's rendering is quoted first, preceded by a small superscript J and followed by a dash; then, with a small superscript R, comes the rendering of R. References to chapters and verses follow in parentheses. The marginal notes of J and R, if any, are given in square brackets. E.g., ^Jtalent [Or, *weighty piece*]-^Rcover (Zech 5.7); i.e., J reads in Zech 5.7 "talent," with a marginal note, "Or, *weighty piece*"; R reads "cover."

Part One

*Changes in English Without
Change of Meaning*

Chapter I

FORM AND PROCEDURE

§ 5 Following EA, R arranges prose passages in paragraphs, instead of printing each verse as a separate paragraph as J does. Poetry is printed as poetry. When J was made, the understanding of the metrical structure of ancient Hebrew poetry had been lost for centuries. Poetry was still written in Hebrew during the Middle Ages, but it was cast in the forms of European poetry.

The form of ancient Hebrew poetry has two major characteristics, accentual meter and parallelism of thought. The meter is accentual in the sense that each line contains a certain number of accents or beats, with no regularity in the number of unaccented syllables, instead of having a specific number of syllables or a succession of long and short or accented and unaccented syllables in a definite pattern. The accentual meter makes it comparatively easy to reproduce in translation the rhythm of the Hebrew verse, and R endeavors to do this wherever it can be done without affecting the meaning. Naturally a change in J's wording or word-order is sometimes required to achieve this end.

Parallelism, the other distinctive mark of classical Hebrew verse, is the arrangement of lines in couplets or triplets, with a close relationship in meaning between the lines. Sometimes the successive lines express the same meaning in different words; sometimes they are contrasted; sometimes the second supplements and completes the meaning of the first. A typical example is the ancient Song of Lamech in Gen 4.23-4:

"Adah and Zillah, hear my voice;
you wives of Lamech, hearken to what I say:
I have slain a man for wounding me,
a young man for striking me.

If Cain is avenged sevenfold,
truly Lamech seventy-sevenfold."

Less obvious and more complicated is the division of poems into stanzas. Here there is no regularity. Recurring catchwords or phrases and metrical patterns afford some clues, but often the only safe guide is the meaning. Some attempt is made by R to divide long poems into stanzas, but it cannot yet be carried through consistently. The matter still requires further study.

Poetry is printed as such in EA in Job, Psalms, Proverbs, the Song of Solomon, and Lamentations, and in many of the short poems scattered through the legal and historical books. R recognizes still other bits of poetry: Gen 2.23; 3.14-19; 14.19-20; 48.15-16, 20; 2 Sam 20.1; 2 Kings 19.21-28 (=Is 37.22-29); 1 Chron 12.18; 2 Chron 10.16; Ezra 3.11; Eccles 1.2-11, 15, 18; 3.2-9; 7.1-13; 8.1; 10.1-4, 8-20; 11.1-4. In the prophetic books EA did not distinguish poetry from prose. The transition from rhythmic prose to verse and back is in fact so smooth in these books that the line between poetry and prose is sometimes hard to draw. R attempts to draw it, however, retaining the prose form in doubtful instances.

A characteristic form of poetic composition in the OT is the alphabetical acrostic, in which successive lines or groups of lines begin with the successive letters of the Hebrew alphabet. The most elaborate example is Ps 119; here even J marks the structure by headings. Elsewhere the acrostic form is ignored by J, even where it is as clear as it is in Ps 119. The Book of Lamentations, for instance, consists of five acrostic poems. R separates the stanzas in each poem but omits the Hebrew letters, which mean nothing to the English reader unacquainted with Hebrew.

Recognition of the metrical form has consequences for the translation, affecting word-order (Chap. VI), sentence structure (Chap. XXVII), and sometimes even the meaning of a word, which is clarified by the parallelism of thought.

§ 6 In keeping with contemporary practice, R punctuates much more lightly than J. Only very rarely is a heavier punctuation used. Sometimes an exclamation point takes the place of a period. Hyphens, introduced often by E and even more by A, are sometimes kept in R (e.g., first-born); sometimes where J has two words, which EA combine with a hyphen, R has one word (e.g., ^Jto day—^{EA}to-day—^Rtoday; ^Jhoar frost—^{EA}hoar-frost—^Rhoarfrost). R's usage in all such matters follows Webster's International Dictionary.

Parentheses are introduced by R in some places to make clear the connections between verses or parts of verses (e.g., Gen 25.17; Lev 21.3; Is 7.8; Nahum 2.2; cp § 123). Dashes occasionally serve the same purpose (e.g., Ex 4.4; Is 20.2).

An innovation in R is the use of quotation marks, which are sometimes an important aid for understanding. In Ex 4.26, for example, they show that the words "because of the circumcision" are not part of what Zipporah says but explain why she calls Moses "a bridegroom of blood." So in Ps 81 R makes it clear that vv. 6–16 are a quotation of what the voice mentioned in v. 5 said to the Psalmist.

The use of quotation marks in the OT is not without difficulty, especially when there are quotations within quotations, as often in Jeremiah. Where three or more quotations are nested within one another, R marks the outermost by double quotes, the second by single quotes, but to avoid undue awkwardness gives no indication beyond that (see, e.g., Jer 32.3–5). There are a few exceptions to this treatment (e.g., v. 25).

In this connection J's use of italics to indicate words inserted by the translators may be mentioned. R abandons this practice, regarding words inserted to complete or clarify the meaning as an essential part of the translation. J's italics will be ignored from here on, except where the subject of added words is under discussion (§§ 20–23).

§ 7 The use of capital letters presents many problems. J begins every verse with a capital letter, even in the middle of a sentence (e.g., Gen 1.18); R, grouping the verses in paragraphs, discards this practice. Like J, R does not capitalize the personal pronoun of the third person masculine singular when

it refers to God. The only exception is that R introduces the capital H when the pronoun is used, in effect, as a divine name: "I am He" (Is 41.4; 43.10, 13, 25; 46.4; 48.12).

In Dan 7.9 where J reads "the Ancient of days," the original does not have the "determinate" form which in Aramaic takes the place of a definite article; R therefore reads "one that was ancient of days." In vv. 13 and 22 the Aramaic does have the determinate form; J again reads "the Ancient of days," R "the Ancient of Days." R reads "Father" (Is 63.16; 64.8) and "Redeemer" (43.14; 44.6, 24; 47.4; 63.16), where J has "father" and "redeemer" (both read "Redeemer" in 49.7, 26; 54.5, 8).

Neither J nor R is entirely consistent in the use of a capital with the word "Saviour" (R "Savior"). The choice depends in part upon the presence or absence of the definite article. Both J and R have a small s in 2 Sam 22.3 and Jer 14.8, but a capital in Is 43.3; 45.15, 21; 49.26; 63.8. In Ps 106.21 J reads "saviour," R "Savior."

A similar lack of uniformity appears in the title "King" when applied to God: ^JRking (Ps 20.9); ^JRKing (Ps 47.6; 95.3); ^Jking—^RKing (Jer 8.19; 10.10); ^JKing—^Rking (Ps 10.16; 47.2, 7; 84.3). In Ps 20.9 there is a textual problem; the reading adopted by R makes the word "king" refer to the human ruler (see R mg).

The use of "LORD" in capitals for the Hebrew divine name, where A has "Jehovah," has been mentioned (§ 2; see also § 44). Where the word does not stand for the sacred name but for a common noun used as a divine title, only the initial L is capitalized. Since the same noun is used also for human lords, the use or non-use of an initial capital may involve a question of interpretation, as ^JLord—^Rlord in Ps 45.11; so also ^Jshepherd—^RShepherd in Eccles 12.11 and ^Jteacher—^RTeacher in Is 30.20.

In the spelling of "spirit" with or without a capital S when it refers to the Spirit of God our English versions vary. Neither J nor R is entirely consistent: e.g., ^Jspirit—^RSpirit (Is 11.2); ^JRspirit (59.21); ^JSpirit—^Rspirit (63.10); ^JRSpirit (63.11).

Designations of the Messiah often have an initial capital in R as in J where the Messianic reference is clear; where it is uncertain, improbable, or clearly not intended R uses a small letter. Examples of such terms are Branch (see § 92); ^JThe Prince of

Peace—^RPrince of Peace (Is 9.6), ^J^RPrince (Dan 8.25), ^Jprince—^RPrince (8.11); ^JStar . . . Sceptre—^Rstar . . . scepter (Num 24.17); ^Jthe Son of God—^Ra son of the gods (Dan 3.25); ^Jthe Son of man—^Ra son of man (7.13), ^JO Son of man—^RO son of man (8.17); ^Jthe Sun of righteousness—^Rthe sun of righteousness (Mal 4.2). Here again the translation may or may not imply a particular interpretation.

The use of capitals in designations of angels presents a similar problem: e.g., ^Jthe Angel of the LORD—^Rthe angel of the LORD (Gen 22.11, 15; even the definite article is questionable here); ^Jan angel of God—^Rthe angel of God (2 Sam 14.17, 20; 19.27; cp 1 Sam 29.9, ^J^Ran angel of God); ^Jthe prince of the host—^Rthe Prince of the host (Dan 8.11).

There are other differences in the use of capitals in special connections: e.g., ^JPriests . . . Ministers—^Rpriests . . . ministers (Is 61.6); ^Jshewbread—^Rbread of the Presence (Ex 25.30 etc.; see § 68); ^JSanctuary—^Rsanctuary (Ex 15.17; so J elsewhere); ^JHOLINESS UNTO THE LORD—^RHoly to the LORD (Zech 14.20); ^Jthe pit—^Rthe Pit (designating the realm of the dead, Job 33.18; Ps 88.6; Is 51.14); ^Jthe grave—^Rthe Pit (with the same Hebrew noun, Job 33.22; cp Lam 3.53, with a different word but the same meaning, ^Jdungeon—^Rpit).

Geographical and topographical names are spelled with initial capitals in R; e.g., ^JThe valley of slaughter—^Rthe valley of Slaughter (Jer 19.6; see Chap. IX for other examples).

§ 8 J has an elaborate apparatus of marginal notes (unfortunately omitted in some editions), giving alternative or more literal renderings. Similar notes appear in R as footnotes at the bottom of the page. R reduces such notes to a minimum, however, and therefore omits many of those given in the previous versions. On the other hand, a good many new notes appear in R. Where, for example, the numbering of the verses in our English translations differs from that of the Hebrew text, a note points this out (e.g., 1 Sam 20.42).

Notes giving the literal meaning where a somewhat free rendering has been adopted are much less frequent in R than in J but are used where they seem necessary, with the abbreviation "Heb," much as in J; e.g., ^Ja nail [Or, a pin: i.e., a constant and

sure abode: So Is 22.23]—^Ba secure hold [Heb *nail* or *tent-pin*] (Ezra 9.8); ^Ja wall—^Rprotection [Heb *a wall*] (v. 9).

Where the meaning of the Hebrew is somewhat uncertain, and another interpretation seems almost equally probable, R gives an alternative rendering in a note, usually introduced by "Or," as in J. The first such note in R is on the first clause of Gen 1.1: In the beginning God created [Or *When God began to create*].

An "Or" note may give merely an alternative English rendering with no different meaning; e.g., ^Jtabernacles—^Bbooths [Or *tabernacles*] (Lev 23.34). Here the note merely connects the word used in the text with the familiar traditional designation of the annual festival (see § 67).

Since J's use of italics is abandoned (§ 6), added words (§§ 42–52) are sometimes indicated in R by a note, "Heb lacks . . ." (e.g., Ps 84.5). Less frequently words in the Hebrew text are omitted by R, and a note, "Heb adds . . .," is given, sometimes with a brief explanation (e.g., 2 Kings 15.25; Dan 2.4).

At a good many places in the OT a translator can only do his best with a difficult text and admit that he cannot be sure of its meaning. At such points R often has a note, "Heb obscure," or occasionally "The Hebrew of this verse is obscure" (1 Sam 13.21; Prov 30.1; Is 23.13; cp Job 34.33; Ps 68.30; 141.7; Prov 12.12). Sometimes the note reads "Heb uncertain" (e.g., 1 Sam 20.15; Job 12.6; Ps 49.14), meaning that either the interpretation of the Hebrew or the text itself is uncertain; more exact is the formula, "The meaning of the Hebrew is uncertain" (e.g., Job 41.11; Prov 4.8; 30.31; Song 3.10; Hos 11.7), "The meaning of the Hebrew word is uncertain" (Deut 33.2; Judg 5.10 and often), or "The meaning of this verse is uncertain" (Job 19.26). Occasionally it is necessary to say that the meaning of a word is unknown (e.g., 2 Sam 23.20; 1 Chron 26.18).

Footnotes of other kinds are used as occasion demands. In 2 Chron 7.19, where the Hebrew shifts from the singular to the plural (^Jif ye . . .), R adds a note, "The word you is plural here." Proper names (§ 42) are sometimes interpreted in footnotes, as in J (e.g., 2 Chron 20.26; Ezek 20.29). The play on words in Amos 8.1f is indicated by notes: summer fruit [*qayits*] . . . end [*qets*]. Transposition of words, clauses, or lines is pointed out

by notes in Ps 35.7; Prov 3.21; 4.5. A note on Jer 10.11 says, "This verse is in Aramaic"; see also Ezra 4.7 mg; Dan 2.4 mg.

§ 9 Where R adopts a revised Hebrew text (see § 4 and PART THREE), no note is considered necessary if only the vowels of the Hebrew are changed (see §§ 125, 130f); changes in the consonants also have no note if the reading adopted is attested by three or more Hebrew manuscripts (see § 126); if one or two manuscripts support it, this fact is stated (see § 133); where it is derived from one or more of the ancient Versions (§§ 135ff), these are specifically cited. Readings given in the margin of the Hebrew text are often adopted, usually without a note, by R as well as by J, E, and A (§ 127). Sometimes, but very rarely, R adopts a formula much used by EA, "Another reading is,"

As already noted, the formula "Heb uncertain" may refer either to the meaning or to the Hebrew text itself. In 2 Chron 34.6 it indicates simply that the interpretation depends on the word-division and vocalization (§ 131) of the Hebrew (cp E mg, A mg). In several other places it is the text that is uncertain (e.g., Jer 8.13; 33.6; Lam 3.56; 4.6; Ezek 23.42). Sometimes this is more precisely stated (e.g., 1 Chron 26.21; Job 9.19; Prov 26.10).

When the same passage occurs more than once in the OT, with minor variations, R avoids indiscriminate harmonization, but occasionally an obvious mistake in one of the parallel passages is corrected by the other; R then indicates the source of the correction (e.g., 2 Sam 6.7; 2 Chron 3.4; for other examples see § 134).

When no satisfactory correction of a clearly corrupt text is afforded by any of the Hebrew manuscripts or the ancient Versions, R occasionally adopts corrections proposed by competent scholars and approved by a consensus of scholarly opinion. Such corrections are indicated in the footnotes by the abbreviation "Cn." Typical examples, with brief explanations, will be found in § 142.

Various combinations of these different types of notes appear here and there in R; see, e.g., Deut 33.13; 1 Sam 1.5; 2 Sam 6.19; 2 Chron 9.11; Job 9.19; 24.20; Ps 16.2; 145.13; Song 3.1; Is 14.4; Ezek 23.24; Mic 5.1.

Chapter II

THE ELIMINATION OF ARCHAIC LANGUAGE

§10 Differences in spelling between R and J are governed by current American usage, as registered by Webster's International Dictionary. The spelling of J itself, as a matter of fact, has been somewhat modernized. In the original edition of 1611 Psalm 23, for example, begins, "The LORD is my shepheard," and ends, "Surely goodness and mercie shall followe me all the daies of my life; and I will dwell in the house of the LORD for euer." At many points, however, J's spelling is still unnecessarily archaic; e.g., ancles, chapt, cieled, cloke, divers, flotes, lothe, marishes, mixt, mortar, musick, plaister, pransing, prised, sope, subtil, traffick, vail. In British usage some words are still spelled as in J, but American usage has changed; e.g., honour, labour, etc., also shew (still sometimes so spelled in Great Britain, though of course pronounced to rhyme with "sew," not with "stew").

§11 R eliminates also obsolete and archaic forms of words, including the old verb endings -est and -eth and the pronouns thou, thy, thine, thee, and ye. There is one important exception, however, to this rule. Most of our churches still use thou and the related forms and the verb ending -est in addressing God; R therefore retains these forms in the language of prayer and praise. In Ps 27.8 R keeps "ye."

R, like A, abandons also J's use of the possessive pronoun "his" for the neuter as well as the masculine gender (e.g., Gen 1.11 etc.; 29.3), and the relative pronoun "which" with masculine and feminine antecedents (e.g., Gen 18.13; Num 27.17). J's use of "which" sometimes produces an unfortunate ambiguity: e.g., 'The proud have digged pits for me, which are not after thy law—^RGodless men have dug pitfalls for me, men who do not

conform to thy law (Ps 119.85). A similar ambiguity as to gender appears in the archaic use of "that" for "who" or "what" in Ex 3.14, I AM THAT I AM. Here, unfortunately, the Hebrew word is still more ambiguous, being either a relative pronoun or a conjunction; R therefore reads I AM WHO I AM [Or I AM WHAT I AM OR I WILL BE WHAT I WILL BE].

J has an archaic use of "be" instead of "have" in the present perfect and past perfect tenses of some English verbs; e.g., ^Jis come—^Rhas come (Ps 102.13); ^Jwas set—^Rhad set (Gen 28.11). In keeping with the present trend in good English usage, R also abandons almost entirely the subjunctive mood: e.g., ^Juntil thy brother's anger turn away from thee, and he forget—^R. . . turns away . . . forgets (Gen 27.45); ^JExcept the LORD build . . . keep—^RUnless the LORD builds . . . watches over (Ps 127.1).

Such simple changes as "I do not know" for "I know not" or "Do not fear" for "Fear not" require no explanation. J, in fact, reads "Do not drink wine" in Lev 10.9; EA, curiously enough, change this to "Drink no wine," which R carries over from A, its basic text. Equally simple and obvious is the change to "twenty-seventh" instead of "seven and twentieth" (Gen 8.14), and the like.

It is not always easy to tell whether a word in J is an older form of a word still in use or a different word. So in Gen 30.37f, pilled white strakes (^Rpeeled white streaks), apparently "pill" and "peel" are variant forms of the same word, but "strake" and "streak" come from two different Anglo-Saxon words. Cp astonished, broidered, minish, stablish. J's verb "grave" is rendered by R "engrave" (Ex 28.9, 36; 39.6; Jer 17.1; cp 2 Chron 2.7, 14), "carve" (1 Kings 7.36; 2 Chron 3.7; Is 22.16), or "shape" (Hab 2.18). In Ex 32.16; Job 19.24; Is 49.16 R keeps "graven," and so often in the term "graven image," though this is frequently rendered simply "image" (§ 66). Note also Zech 3.9 ^Jgraving—^Rinscription.

Archaic forms of the past tense and past participle of many verbs appear in J; e.g., awaked, bare, brake, builded, chode, digged, gat (J also uses got), holden and withholden, holpen, lien (past participle of lie), loaden, shapen, sod (past tense of seethe), spake, strawed, sware.

Archaic plurals of some nouns appear also; e.g., booties (R booty), kine. Curiously, in transliterating certain Hebrew words and names in the plural J adds the English ending -s to the Hebrew ending -im: cherubims, seraphims, Anakims, Emims, Horims, etc. (but Baalim, treated as though it were a proper noun in the singular). Occasionally J seems to the modern reader to confuse the singular and the plural, as in the use of "brick" as a collective plural (Gen 11.3; Ex 1.14; 5.7, 14, 16; but "bricks" Ex 5.8, 18f; Is 9.10). More serious is the confusion caused by J's use of "people" for both singular and plural. Ps 67.3, "let all the people praise thee," has been used to promote active participation in worship by the whole congregation; but what the Hebrew says is "all the peoples" (see § 96 for other examples).

For the plural of "fish" J sometimes uses "fish" (e.g., Gen 1.26, 28; Ps 8.8), sometimes "fishes," which now, according to Webster, usually signifies "diversity in kind or species" but in J has no such implication (e.g., Gen 9.2; 1 Kings 4.33). R says "fish" everywhere.

Many other archaic forms are replaced by their modern equivalents in R. The following forms, for example, though still intelligible, are now obsolete: afore, aforetime, alway (J also uses always), attent, divorcement, exceeding (as adverb, for exceedingly), excellency (now used only in formal titles), forthwith, scarce (for scarcely), tacklings (for a ship's tackle), throughly, twain, unperfect, whiles.

Other old forms are now confusing. Who would guess that "emerod" (Deut 28.27; 1 Sam 5.6 etc.) is an old form of "hemorrhoid," or that "fats" (Joel 2.24; 3.13; cp Hag 2.16) are "vats"? Only the context can give the modern reader any idea of what is meant by the statement that Jezebel "tired her head" (2 Kings 9.30, ^Badorned her head), or by the "round tires like the moon" worn by the ladies of Jerusalem (Is 3.18, ^Bcrescents). Jer 4.30, "thou rentest thy face with paint," is quite unintelligible. The word rendered "face" means "eyes" (so J mg); "rent" is an obsolete variant of "rend," which is what the Hebrew verb means. R reads, following EA, "you enlarge your eyes with paint" (i.e., make them look larger).

We now say "instead of" but no longer use "stead" by itself

in this sense; hence, e.g., for "Am I in God's stead" R reads "Am I in the place of God" (Gen 30.2; 1 Kings 14.27; in 2 Chron 12.10, however, R reads with EA "in their stead," where J has "Instead of which").

Similar changes in the division or combination of words are the following:

Jto the mercy seatward—Rtoward the mercy seat (Ex 37.9); JBecause that—Rbecause (Gen 26.5); JForasmuch as—Rbecause (Is 29.13); Jthings for to come—Rthings to come (41.22); Jfrom off thy neck—Rfrom your neck (Gen 27.40, but cp Mic 3.2f); Jfrom thence—Rfrom there (Gen 11.8); Jone to another—Rto one another (v. 3); Jgave him Bilhah . . . to wife—Rgave him . . . Bilhah as a wife (30.4); Jgave her Jacob to wife—Rgave her to Jacob as a wife (v. 9).

§ 12 No hard line can be drawn between words that are now obsolete and those that are merely archaic or obsolescent, because usage is constantly changing. There are also local or sectional differences, and differences between ordinary prose and more or less poetic or rhetorical discourse.

The following words used in J are almost or entirely obsolete in the United States:

abjects (Ps 35.15, see §§ 127, 176), albeit, all to brake, bestead, bewray, blains, bolled, bray (crush), chapmen, clout, collop, countervail, crossway, delicates (delicacies), disannul, disquietness, draught house (latrine), ear (plow), familiar (as a noun), fine (refine), finer, fining pot, firstripe, goodman (husband), hough (hamstring), husbandman, knop, lade, latchet, leasing, magnificent, meet (right, fitting), mete, meteyard, neesings, noisome, occurrent, ouches, overlived, overpass, overpast, peradventure, privily, purtenance, ravening, ravin, rereward, ringstrake, and strake (see § 3), scrabble, supple (as a verb), tabering, tache, ward (custody), wit (know) and wot. (For a fuller discussion see BWB.)

Other words and expressions in J, while still used occasionally, have an antique flavor and must be considered archaic. R has not entirely eliminated such archaisms; there is consequently at times a certain incongruity in R's English (see especially § 13). One critic has complained that in Ps 15.1 the "highbrow" word "sojourn" is used with the "lowbrow" word "tent." In poetry or

rhetorical prose, however, archaic diction may be quite appropriate. R uses poetic language in translating poetry; but in prose archaic diction is only distracting and tends to convey a sense of unreality (§ 3). Only a bare list of typical words can be given here; many will come up for further discussion in connection with the meanings of Hebrew words (see also BWB).

The following words may serve as examples of J's archaic diction:

amerce, appertain, asunder and in sunder, backbite, backslide, beset, betimes, brutish, comely and comeliness (sometimes kept in R), constrain, contemn, damsel, delightful, discomfit and discomfiture, eschew, froward, furbish, goodly and goodliness, lucre, plenteous, raiment, seemly, straightway, succour, tarry, verily, vesture.

A rather conspicuous exception to the rule of avoiding archaic language is R's frequent use of "Behold" and "Lo." These are good old English words, but their frequent appearance in the Bible is actually a Hebraism rather than an archaism: it reflects the constant, ubiquitous use of a characteristic particle in Hebrew. J uses "Behold" much more often than "Lo." R sometimes changes the former to the latter or vice versa, following a precedent set by EA and even going beyond it (Gen 29.7; Jer 25.29; 30.3; 50.9; Ezek 8.8; Hos 9.6; Amos 4.2; Zech 9.4).

Sometimes R omits "Behold" or "Lo" (e.g., Gen 27.6; 42.27f; Eccles 1.16; Jer 8.19; 36.12; Ezek 13.10; 25.4), or represents the meaning in more modern ways, such as "Look" (1 Sam 20.21f; 2 Kings 4.25) or "See" (Gen 29.6; 2 Kings 5.20; cp Gen 38.23; 1 Sam 9.14; 2 Sam 18.24; Ezek 1.15; 46.19; 47.7). J itself sometimes translates the particle freely; e.g., Here I am (1 Sam 22.12); Here am I (Is 6.8). In Gen 22.1 J has a double translation: Behold, here I am. R adopts this use of "here" in some places (Gen 30.3; 37.19; Num 20.16; Is 52.6; 65.1). Similarly "there" is used (1 Sam 26.7; 2 Chron 23.13; Ps 59.7; Jer 18.3). Still other substitutes for "Behold" or "Lo" are used by R in other places. No attempt is made, however, to eliminate these words entirely; they are retained as an established item of biblical diction.

CHANGES IN THE MEANING, ASSOCIATIONS, OR USE OF WORDS

§13 More unfortunate as a source of misunderstanding than obsolete or archaic words and expressions are those still in use but with changed meanings or associations. There are many more words of this kind than can even be mentioned here. Only a few can be discussed at all, and others listed as examples. Again BWB may be consulted for a more adequate treatment.

Often the shifts in meaning or use produce only mild perplexity or a sense of sometimes ludicrous incongruity, without being seriously misleading. One who has been bored by travelers' tales of their trips to Europe can enjoy J's rendering in Ps 41.6, "when he goeth abroad, he telleth it." The Hebrew, however, means simply, as R puts it, "when he goes out, he tells it abroad" (cp the preceding lines). The judge Ibzan, who sent his thirty daughters abroad, is another example (Judg 12.9). So the reference to a thief "found breaking up" (Ex 22.2), to Jonathan's "artillery" (1 Sam 20.40), the young prophet's instructions to arouse Jehu "and carry him to an inner chamber" (2 Kings 9.2), or the prophecy concerning owls and vultures that "none shall want her mate" (Is 34.16) may cause the reader to smile, though he is aware that the words did not mean in 1611 what they mean to us now.

This is true also of the following words and expressions, used by J with the meanings here given in parentheses:

advertise (tell), advise (consider), amiable (lovely), apparently (clearly), audience (hearing), blow up (used of blowing a trumpet), certify (tell), confectionary (perfumes), eminent (lofty), footmen (infantry), ghost (spirit or soul, in "give up the ghost," i.e., expire), mirth (rejoicing), mischief (harm, calamity), naughty (worthless), notable (conspicuous), overlay (lie upon), overrun (outrun), play with (used of playing a musical

instrument), stalled (fattened), stuff (baggage), touching (concerning), wake (stay awake).

An especially conspicuous archaism of this sort in J is the use of "child" for a grown man, especially in the plural in such expressions as "children of Israel," "children of Ephraim," "children of Ammon." R keeps "children of Israel" about 20 times; elsewhere other expressions are used: sons of Israel, descendants of Israel, people of Israel, Israelites. So with reference to the tribes or to foreign peoples, instead of "children" R uses "sons" or "descendants" and also Ephraimites, Ethiopians, Hittites, and the like; cp Joel 3.6, ^Jthe Grecians [Heb. *the sons of the Grecians*]—^Rthe Greeks. For the inhabitants of a city or region R uses "sons" or "men"; J usually says "children," but cp Ezek 27.11, ^Jmen of Arvad. For J's children of the east (also children of the east country, men of the east, people of the east, them of the east) R reads everywhere people of the east.

R keeps "children of men" 3 times but elsewhere reads sons of men, men, or mortal men (cp § 53). Note also ^Jchildren of the people—^Rcommon people (2 Kings 23.6); ^Jthe people [Heb. *the sons of the people*]—^Rthe lay people (2 Chron 35.5, 7, 12); ^Jthe children of thy people—^Ryour people (Ezek 3.11 etc.); ^Jthe children of her people—^Rher countrymen (Judg 14.17); but cp Lev 20.17, ^Jtheir people—^Rthe children of their people.

To speak of men as God's children as J does may be somewhat more appropriate; here too, however, R usually has "sons" with the Hebrew, but cp Is 45.11, ^Jmy sons—^Rmy children (so too of the stars in a constellation, Job 38.32, ^Jhis sons—^Rits children).

§ 14 Sometimes J's archaisms lead to serious misunderstanding because of the new associations the words have acquired. The danger is greatest when an expression makes sense with a meaning not intended by J; so, e.g., ^Jthe basest of men—^Rthe lowliest of men (Dan 4.17; see also Ezek 29.14f and cp 17.14; Mal 2.9); ^Jwhither it seemeth good and convenient for thee to go—^Rwherever you think it good and right to go (Jer 40.4; see also v. 5 and cp Prov 30.8). To speak of "meat," meaning "bread" or "food," as J often does, or of "meat offerings," meaning "cereal

offerings" (§ 68, No. 4), is decidedly confusing for modern readers.

The designation of Israel as a "peculiar" people is often misunderstood: note, e.g., ^Ja peculiar people unto himself—^Ra people for his own possession (Deut 14.2; cp 26.18); ^Ja peculiar treasure unto me—^Rmy own possession (Ex 19.5; see also Ps 135.4; Eccles 2.8).

J's use of "prevent" is now confusing; e.g., ^JI prevented the dawning of the morning—^RI rise before dawn (Ps 119.147); ^JMine eyes prevent the night watches—^RMy eyes are awake before the watches of the night (v. 148); ^Jshall my prayer prevent thee—^Rmy prayer comes before thee (88.13); ^Jthou preventest him—^Rthou dost meet him (21.3; see also 2 Sam 22.6, 19 = Ps 18.5, 18; Job 3.12; 30.27; 41.11; Ps 59.10; 79.8; Is 21.14; Amos 9.10).

The adjective "quick" as used by J is another misleading word for modern readers; e.g., ^Jlet them go down quick into hell—^Rlet them go down to Sheol alive (Ps 55.15); ^Jthey had swallowed us up quick—^Rthey would have swallowed us up alive (124.3).

Very puzzling now is J's translation in 2 Kings 11.15 (cp 2 Chron 23.14), Have her forth without the ranges. R makes it clear: Bring her out between the ranks (cp v. 8).

J uses "stay" in several ways foreign to modern usage; e.g., ^Jstayed—^Rwaited (Gen 8.10, 12; cp Lam 4.6); ^Jbe stayed—^Rbe averted (2 Sam 24.21 = 1 Chron 21.22); ^Jwere stayed—^Rshall be stopped (Ezek 31.15); ^Jis stayed from (twice)—^Rhave withheld . . . has withheld (Hag 1.10; cp 1 Sam 24.7; Job 38.37); ^JWoe to them that . . . stay on horses—^RWoe to those who . . . rely on horses (Is 31.1; see also 30.12; 50.10; cp 10.20; 27.8; 29.9; Hos 13.13); ^Jstay him—^Rhelp him (Prov 28.17); ^Jstay me—^Rsustain me (Song 2.5).

J's use of "strange" also is now misleading; e.g., ^Ja strange woman—^Ranother woman (i.e., not Gilead's wife, Judg 11.2); ^Jstrange women—^Rforeign women (of Solomon's wives, 1 Kings 11.1; cp Neh 13.26, ^Joutlandish women—^Rforeign women); ^Jstrange wives—^Rforeign women (Ezra 10.2, 10, etc.); ^Jstrange woman—^Radventuress (Prov 23.27; cp 5.20, ^Jstranger—^Radventuress); ^Jstrange children—^Ralien children (i.e., not the husband's, Hos 5.7), aliens (Ps 144.7, 11); ^Jstrange gods—^Rforeign gods (Gen

35.2, 4, etc.); ^Jstrange apparel—^Rforeign attire (Zeph 1.8). So too ^Jstranger—^Ralien (Is 1.7, etc.), foreigner (Deut 17.15, etc.), outsider (Ex 30.33, etc.), sojourner (Ex 2.22, etc.).

Similar possibilities of misunderstanding arise from J's use of many other words whose meanings have changed. Arcturus, for example, now the name of a star, used to designate the whole constellation; hence in Job 9.9; 38.32, ^JArcturus—^Rthe Bear. Other words of this sort, with their modern equivalents in R, are the following:

conversation—way; discover—carry on openly, disclose, expose, flaunt, lay bare, lift up, reveal, strip bare, take away, uncover; hardly—greatly, harshly; would hardly—refused to; hold—stronghold; invention—device; let—hinder; munition—fortress, rampart, stronghold; nephew—descendant, grandson, posterity; nourish—educate, rear; occupy—barter; occupier—dealer; open—commit, reveal, solve; ordinary food—allotted portion (in the 17th century "ordinary" meant "orderly," "regular"); policy—cunning; porter—gatekeeper (we still speak of a "porter's lodge," but a porter means for us one who carries baggage); prolong—delay, grow long; ready to die—close to death; ready to perish—about to perish, lost, wandering; ready to be slain—stumbling to the slaughter; road—raid; so that—if only; spoil—despoil, lay waste; store—reserve, treasure; great store of servants—a great household.

Still other words easily misunderstood because of changed meanings or associations may be mentioned (the words given here in parentheses indicate briefly the meaning intended by J; they are not always those used by R):

bunch (hump, of a camel), carefulness (fearfulness), careless (unsuspecting), carriage (baggage), check (censure), convert (turn, revive), convince (refute), cunning (skill), deal (part), denounce (declare), engage (put up as security), evidence (deed, document), flood (stream), fray (frighten), grievance (trouble), heaviness (anxiety, grief), liquor (juice), lust (desire), meat (food, cp § 66, No. 4), passenger (one who passes by or through), persecute (pursue), prefer (promote), rehearse (recount, repeat), revolting (stubborn), science (learning), shroud (shade), suburb (common land, pasture land), suffer (allow), table (tablet), tale (number), tell (count), tempt (test), temptation (trial), title (monument), travail (hardship), undertake (be security), usury (interest), utter (outer), wholesome (gentle). The list might be extended indefinitely, but these examples may

suffice to illustrate one reason for a revision of J. (For references see a Concordance; for explanations and other examples see BWB.)

Sometimes what confuses American readers is still accepted as normal in British usage. The most conspicuous example is the use of "corn" for grains and cereals in general. R changes this to "grain." To speak of an "ear of corn" is especially misleading; with barley, rye, or wheat Americans usually say "head"; so R in Job 24.24. Cp ^Jcornfloor—^Rthreshing floors (Hos 9.1).

Another point of difference between American and British practice is the use of "shall" and "will." Ordinarily for the simple future tense R uses "will" in the second and third persons, reserving "shall" for expressions of determination and commands; in the first person "shall" expresses futurity and "will" determination. R sometimes, however, uses "shall" in the second or third person as a "prophetic future," expressing certainty.

Chapter IV

SIMPLIFIED STYLE, CONDENSATION AND OMISSION

§ 15 J's literary style, influenced by the uncomplicated structure of the Hebrew language, is much simpler than what was considered good English style in the 17th century; even so it seems cumbersome and involved by present standards. R often simplifies it without altering the meaning; indeed the meaning stands out all the more clearly.

Sometimes J reproduces and R simplifies a Hebraic construction called by grammarians prolepsis: e.g., ^JGod saw the light, that it was good—^RGod saw that the light was good (Gen 1.4; cp Ex 2.2; Ps 75.8; see § 99 for another kind of prolepsis). Other expressions, awkward in English, are condensed by R; e.g., ^Jevery tree, in the which is the fruit of a tree yielding seed—^Revery tree with seed in its fruit (Gen 1.29; cp 6.15; 8.21; 27.8; Ruth 1.5; 1 Chron 6.65; 23.3; 2 Chron 25.21).

Occasionally, where J uses two or more words to translate one Hebrew word, R is more brief; e.g., ^Jin the places round about Jerusalem—^Rround about Jerusalem (2 Kings 23.5); ^Jthe dawning of the day—^Rthe dawn (Job 7.4); ^Jhim that was at peace with me—^Rmy friend (Ps 7.4). See also Ps 90.5; 137.3; Mal 3.11. Other examples of simpler English without change of meaning are the following: ^Jneither are there any works like unto thy works—^Rnor are there any works like thine (Ps 86.8); ^Jwhile as yet he had not made—^Rbefore he had made (Prov 8.26); ^Jand assembled themselves by troops in the harlots' houses—^Rand trooped to the houses of harlots (Jer 5.7; cp 8.3; 11.17; 38.5; Ezek 31.14; 40.10ff; 44.3; 47.6, 12; Dan 1.7; Zech 9.11).

The Hebrew language often uses expressions which are redundant in English when translated word for word. Thus the

excessive frequency of "and" in J reflects the idiomatic use of the Hebrew conjunction. Sometimes this is better represented by other English conjunctions (see § 79); in other places it is better omitted, particularly at the beginning of a sentence. In the first five verses of Genesis J has nine clauses beginning with "and." R omits the conjunction at the beginning of verses 2 and 5. Equally characteristic is the Hebrew idiom rendered in J "And it came to pass." R sometimes reads "It happened" (e.g., Gen 38.1; Neh 1.1), "So it was" (Gen 19.29), or the like, but usually omits the expression with no sacrifice of meaning (e.g., Gen 4.3, 14; Ruth 1.1).

The adverb "now" is often dropped by R where it represents a Hebrew particle (*-nā'*, § 93, No. 3) often attached to a word, usually a verb in the imperative mood, to convey something like the force of a polite request. The translation "now" is sometimes quite misleading, suggesting an expression of time; e.g., ^JBehold, now I know—^RBehold, I know (2 Kings 5.15). In Gen 18.3, where the particle occurs twice, J translates it in two different ways; R omits it both times. In Num 12.13, where J again has two translations, R drops one of them and keeps the other. (See § 93, No. 3 for other examples and other ways of representing this particle.)

Another Hebrew idiom which is redundant in English is the use of "saying" to introduce a direct quotation. This too is generally omitted by R, whose quotation marks (§ 6) make it unnecessary; e.g., ^JI commanded thee, saying,—^RI commanded you (Gen 3.17); ^JGod talked with him, saying,—^RGod said to him (17.3).

The expression "answered and said" is likewise simplified by R: e.g., ^JAnd Isaac answered and said unto Esau—^RIsaac answered Esau (Gen 27.37); ^JThen he answered and spake unto me—^RThen he said to me (Zech 4.6). This idiom sometimes occurs where nothing has been said; e.g., ^JThen answered David and said—^RThen David said (1 Sam 26.6; see also 2 Chron 29.31; 34.15; cp 1 Sam 14.12; Ezra 10.2). In Dan 4.30, where Nebuchadnezzar is alone on the roof of his palace, J reads "The king spake, and said," but the Aramaic verb is the one elsewhere translated "answered"; R reads simply, "and the king said." In 1 Sam 18.7 this idiom introduces a song, perhaps implying that it was sung

antiphonally. J here reads "answered one another," R "sang to one another."

§ 16 Hebrew grammar or idiom often requires the repetition of words which need not be repeated in English; e.g., ^Jthe God of heaven, and the God of the earth—^Rthe God of heaven and of the earth (Gen 24.3); ^Jpossession of flocks, and possession of herds—^Rpossessions of flocks and herds (26.14). Sometimes the Hebrew repeats a name in a way which is unnatural in English; e.g., ^JAnd when Rachel saw . . . , Rachel envied—^RWhen Rachel saw . . . , she envied (Gen 30.1; cp 31.55; Ex 34.29; Num 21.23; Jer 37.16). So too a common noun or a pronoun may be repeated; e.g., ^Jtwo manner of people . . . ; and the one people shall be stronger than the other people—^Rtwo peoples . . . ; the one shall be stronger than the other (Gen 25.23; cp Ex 3.2; Dan 11.11). In Gen 36.15–43 and 1 Chron 1.51–4 J uses the word "duke" 30 times; R uses "chief" only 17 times.

Similarly verbs, or expressions represented in English by verbs, are often repeated in Hebrew; e.g., ^Jthey had brick for stone, and slime had they for mortar—^Rthey had brick for stone, and bitumen for mortar (Gen 11.3; cp Deut 9.25; 2 Sam 18.8; 1 Kings 2.11; 3.11; Is 14.25; 24.22; Jer 39.13f; 44.1; Ezek 48.11; Hos 2.21).

In descriptions the Hebrew language makes much use of "distributive repetition"; thus J in Ex 25.35, translating word for word, says three times, "under two branches of the same"; R says once, "under each pair of the six branches" (see also, e.g., Ezek 48.31ff). In various other connections also R often eliminates unnecessary repetition; e.g., ^Jpools of water, to water therewith—^Rpools from which to water (Eccles 2.6); ^Jpower over the spirit to retain the spirit—^Rpower to retain the spirit (8.8; cp Is 20.1; Jer 16.3; 18.23; Ezek 18.22; 33.13; 47.3–5).

§ 17 Prepositional phrases are used in Hebrew and Aramaic in the same way that we say in English "I bought a hat for myself" or "I bought myself a hat" (cp the Latin "ethical dative" or "dative of interest"). The context often makes such a phrase superfluous, and R omits it; e.g., ^JLamech took unto him two wives—^RLamech took two wives (Gen 4.19); ^Jwrite this song for you—^Rwrite this song (Deut 31.19).

Words inserted by J in *italics* (§ 6) are often found unneces-

sary and omitted by R; e.g., ^Ja tower, whose top *may reach* unto heaven—^Ra tower with its top in the heavens (Gen 11.4); ^Jto say, *She is my wife*—^Rto say, "My wife" (26.7); ^JThe name of the LORD—^Rthe Name (Lev 24.11, 16). Words not representing anything in the Hebrew are sometimes inserted without italics by J and dropped by R: e.g., ^Jmake cakes upon the hearth—^Rmake cakes (Gen 18.6); ^Jmade the altar—^Rmade it (Ex 38.7).

Pronouns and phrases are sometimes omitted by R where they seem awkward and unnecessary in the context; e.g., ^Jpass by me—^Rpass through (Num 20.18); ^Jfrom mine iniquity—^Rfrom guilt (2 Sam 22.24 = Ps 18.23). In 2 Chron 4.3, to avoid repetition, R omits a whole clause.

Words which are not only unnecessary but confusing or even misleading are occasionally used in J and omitted by R; e.g., ^JBring it near to me. . . . And he brought it near to him—^RBring it to me . . . So he brought it to him (Gen 27.25); ^Jthe hollow of Jacob's thigh—^RJacob's thigh (32.25); ^Jthe part of the hand—^Rthe hand (Dan 5.5, 24). Sometimes J uses several words to bring out the supposed force of a Hebrew word but reads into it more than it actually means: e.g., ^Jboth yesterday and today—^Rtoday (Ex 5.14); ^Jin the places round about Jerusalem—^Rround about Jerusalem (2 Kings 23.5).

With such omissions as those mentioned thus far no marginal note is needed. Sometimes, however, attention is called to an omission by a note, as in the following instances: ^Jthy victuals. So the Levite went in—^Ryour living [Heb *living, and the Levite went*] (Judges 17.10); ^Jthe King's servant, and me thy servant—^Ryour servant [Heb *the king's servant, your servant*] (2 Sam 18.29); ^Jcalled the Gibeonites and said unto them—^Rcalled the Gibeonites [Heb *the Gibeonites and said to them*] (21.2; the omission here avoids an incomplete sentence and a long parenthesis); ^Jwith fire in the same place—^Rwith fire [Heb *fire in the sitting*] (23.7).

Two omissions with unusually long notes involve words (one word in the original) indicating a sudden shift from the Hebrew to the Aramaic language in the text (Ezra 4.7; Dan 2.4).

Chapter V

ADDITIONS

§ 18 Like J, R occasionally inserts words to clarify the meaning. The subject or object of a verb or the object of a preposition is often expressed in Hebrew only by the form of the verb or by a pronoun (or pronominal suffix), which may be ambiguous. Where a person is referred to, J sometimes uses his name instead of an indefinite pronoun, giving the literal meaning in the margin (e.g., Gen 45.26) or printing the name in italics (e.g., 2 Sam 3.7).

R sometimes retains the inserted name, with a note (e.g., Job 20.23) or without one (e.g., 1 Kings 20.34); often, however, J's insertion seems unnecessary and is discarded (e.g., Gen 45.26). In Job 27.22 R's interpretation of the intended reference differs from J's, which is recognized in the margin: ^JGod—^RIt [Or *he* (that is God)]. On the other hand, R frequently inserts a name where J does not, sometimes with a note (e.g., Ex 15.25) but more often without one (e.g., Gen 4.10; Ps 105.24, 37).

Supplying the name frequently avoids possible confusion. In 1 Sam 4.18, for instance, speaking of the messenger who brought to Eli the news of Israel's defeat and the loss of the ark, J reads literally, "And it came to pass, when he made mention of the ark of God, that he fell from the seat backward." But it was not the messenger that fell and broke his neck. R therefore reads, "Eli fell."

In Josh 15.13 R's recognition of a place-name necessitates repetition of a personal name which is a part of it: ^Jthe city of Arba [or, *Kirjath-arba*] the father of Anak, which city is Hebron—^RKiriath-arba, that is Hebron (Arba was the father of Anak). R's "that is" instead of J's "which city is" renders the Hebrew quite literally.

Not only names but common nouns and other words are frequently added by J to complete or clarify the meaning, and R adopts many of these additions (e.g., Ex 27.14). In other places R makes such additions where J does not. Often a noun is substituted for a pronoun to make clear the subject of a verb; thus J's "one" may become in R "a man" (Ezek 33.21; cp 46.9, ^Jhe shall not return—^Rno one shall return), "the man" (33.22), or "man" (e.g., Deut 5.24); "they" may become "men" (e.g., Is 2.19), "the men" (2 Sam 17.21), "people" (Jer 17.26; Ezek 38.8), "the people" (e.g., Judg 14.11), "her people" (Jer 14.2), or "its people" (Ezek 38.8). Other expressions also are used by R to replace ambiguous pronouns: e.g., ^Jthey rolled the stone—^Rthe shepherds would roll the stone (Gen 29.3); ^Jthere was written—^Ran edict . . . was written (Esther 3.12).

In the same way the object of a verb is often specified by R where the Hebrew and J leave it indefinite or unexpressed; e.g., ^Jlet him go free—^Rlet the slave go free (Ex 21.26f); ^Jmeasure unto the cities—^Rmeasure the distance to the cities (Deut 21.2). The object of a preposition also is sometimes similarly indicated; e.g., ^Jeaten thereof—^Reaten of the tithe (Deut 26.14); ^Jby their means—^Rthrough the king's traders (1 Kings 10.29).

§ 19 To complete a sentence or clause, or to clarify the meaning, J often inserts a verb not expressed in Hebrew, particularly in a "nominal sentence" (§ 108), where some form of the verb *be* is implied. In such cases R frequently inserts some verb other than *be* to express the implied meaning; e.g., ^Jmuch increase is by the strength of the ox—^Rabundant crops come by the strength of the ox (Prov 14.4). Other verbs used in this way are endure (Ps 45.6; 102.24; 119.90; in Prov 27.24 J inserts *endure*), last (Prov 27.24), end (Prov 10.28; 11.23), extend (Ps 36.5, covering J's *reacheth* and *is*), reach (48.10), rest (62.7), stand (87.1).

R sometimes inserts a verb where J has none; e.g., ^JIn the morning, when it is day—^RLet us wait till the light of the morning (Judg 16.2); ^Jeven unto the LORD—^Rthey cried to the LORD (2 Sam 22.42; here the verb is suggested by the parallel passage, Ps 18.41).

When intervening words have obscured the connection, it is

helpful to repeat a verb. Thus in Prov 13.2 J repeats "shall eat"; here R, with a somewhat different interpretation, inserts "is for" instead of repeating the verb. Elsewhere R often repeats a verb from the context for coherence; e.g., ^JSave only that which the young men have eaten—^RI will take nothing but what the young men have eaten (Gen 14.24; cp v. 23); ^JUnto a land—^RGo up to a land (Ex 33.3; cp v. 7). In Deut 4.15f R simplifies a long sentence by dividing it. This necessitates the insertion of "beware" in v. 16.

Occasionally a Hebrew verb which does double duty, so to speak, must be translated twice in English. In 1 and 2 Kings the beginning of each reign and its length are stated in a formula which varies slightly. Sometimes it appears as in 1 Kings 15.25, "And Nadab . . . began to reign . . . and reigned . . ." Frequently, however, one Hebrew verb stands for both "began to reign" and "reigned." In such instances J sometimes inserts "and reigned," R "and he reigned" (e.g., 2 Kings 13.1, 10); R has this addition also in some places where J does not (e.g., 1 Kings 15.33).

A double translation of one Hebrew verb is given by R in some other places also, where no one English verb is fully adequate; e.g., ^Jturn thee behind me—^RTurn and ride behind me (2 Kings 9.18f); ^JMy skin is black upon me—^RMy skin turns black and falls from me (Job 30.30; literally "turns black from upon me").

In other ways too R occasionally expands an expression to make its meaning or connection clearer; e.g., ^Jeven as the green herb have I given you all things—^Rand as I gave you the green plants, I give you everything (Gen 9.3); ^Jin a strong city—^Rwhen I was beset as in a besieged city (Ps 31.21); ^Jthey may eat—^Rwho are doomed with you to eat (Is 36.12); ^JHe is swift as the waters—^RYou say, 'They are swiftly carried away upon the face of the waters' (Job 24.18; the change from "he" to "they" connects the verse with what precedes it).

§ 20 In view of its abandonment of J's italics (§ 6), R has many marginal notes indicating words that have been added. With such additions as have been noted thus far notes have usually been deemed unnecessary, but in other cases the insertions require explanation. The note then gives the literal meaning of the Hebrew (abbreviated "Heb"); e.g., ^Jfor his right-

eousness—^Rby his righteousness [Heb *by it*] (Ezek 33.12). So too when R adds words but J does not; e.g., ^Jhe shall—^Rthe one who hurt her shall [Heb *he shall*] (Ex 21.22). Occasionally another formula is used; e.g., ^JO LORD God of Israel—^RThe LORD, the God of Israel, be witness [Heb lacks *be witness*] (1 Sam 20.12).

Occasionally more elaborate notes are needed. In Num 26.4, for example, R has a long addition (cp J), with the note, "Supplying *take a census of the people* Compare verse 2." A whole clause is moved by R from Jer 38.28 to the beginning of 39.3, with the note, "This clause has been transposed from the end of chapter 38."

At one place where something is missing in the Hebrew text it is impossible now to supply what has been lost. In 1 Sam 13.1 J reads "Saul reigned one year [Heb. *the son of one year in his reigning*]." The Hebrew expression is actually an idiomatic way of stating a person's age, but Saul was not one year old when he became king; the number indicating his age is missing. Unable to supply it, R reads, "Saul was . . . years old when he began to reign [The number is lacking in Heb]." In the latter half of the same verse J reads, "and when he had reigned two years over Israel." But Saul's son Jonathan was at this time a grown man; R therefore assumes another gap in the text and reads, "and he reigned . . . and two years [*Two* is not the entire meaning. Something has dropped out]."

§ 21 In some cases words added by R involve points of interpretation on which R differs, or seems to differ, from J. While these belong logically in Part Two, a few examples may be cited here to illustrate this kind of addition.

Sometimes R presents a specific interpretation where J is at best ambiguous. In Gen 1.30 the clause "wherein there is life" seems in J to apply only to "everything that creepeth upon the earth," though this may not have been intended by J and was certainly not meant by the Hebrew author. To preserve the connection with beasts and fowls as well as creeping things R reads "everything that has the breath of life." In 46.30 Jacob says to Joseph, according to J, "Now let me die, since I have seen thy face, because thou art yet alive." The conjunction rendered "because" (§ 80, No. 3) means also "that," and this is surely its mean-

ing here. R therefore reads, "I have seen your face and know that you are still alive."

At the end of Hos 5.15 R inserts "saying" to show that what follows (6.1-3) is not part of what God says, but the expected response of penitent Israel. The addition of a phrase in Jon 3.3 makes an ambiguous expression definite: ^JNineveh was an exceeding great city of three days' journey—^RNineveh was an exceedingly great city, three days' journey in breadth. Both the use of a different verb and the addition of other words reflect a different interpretation in Ps 42.4: ^Jwent with them—^Rled them in procession.

Occasionally an addition apparently implying a different interpretation is actually made merely for the sake of clearer or more idiomatic English; e.g., ^Jand how saidst thou—^Rhow then could you say (Gen 26.9); ^Jthe heavens also dropped—^Rthe heavens poured down rain (Ps 68.8). Other additions in R, like those in J, are intended simply to express the meaning more fully; e.g., ^Jcried unto the LORD—^Rcried to the LORD for help (Judg 4.3; "for help" is part of the meaning of the Hebrew verb).

Sometimes the identification or grammatical form of a Hebrew word is in question; e.g., ^Jin pride [*Or, to deal proudly*]^Rhe dealt proudly (Dan 5.20). In Nahum 2.11 what J takes for a noun meaning "old lion" is recognized by R as a verb and rendered "brought his prey."

Somewhat difficult points of interpretation are involved in some of R's additions. In 2 Sam 12.31, referring to David's treatment of the people of Rabbath Ammon, J says that he "put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln." David was undoubtedly capable of cruelty, but it is not necessary to attribute quite such a frightful atrocity to him. The Hebrew means literally "set them in saws" or "with saws," etc. R takes the verb "set" to mean "set to labor," translates literally the phrase "with saws," etc., and so reads, "set them to labor with saws," etc.

Still more complicated instances of additions involving interpretation may be seen in Is 64.5; Jer 40.10; Ezek 48.1; Dan 9.27.

Chapter VI

CHANGES IN THE ORDER OF WORDS

§ 22 No translation can follow exactly the order of words in the original language. English word-order is exceptionally flexible, yet what is normal in another language is often strange and awkward in English.

Since the English language has no case-endings of nouns, the subject and object of a verb can often be distinguished only by the order of the words. In other ways also the lack of inflections in English makes the word-order important to prevent ambiguous or erroneous connections of ideas. It is therefore frequently necessary in translating the Bible to change the order of words. J often departs from the Hebrew word-order. Sometimes, in fact, it does so unnecessarily, and R returns to the original order, e.g.,
J^aon the twentieth day of the second month, in the second year—
R^ain the second year, in the second month, on the twentieth day of the month (Num 10.11); J^ahow will he then vex [Heb. *do hurt*] himself, if we tell him that the child is dead?—R^ahow then can we say to him the child is dead? He may do himself some harm (2 Sam 12.18).

In some cases a return to the Hebrew order is occasioned by R's recognition of poetic form. For example, in 2 Kings 19.21 J turns a bit of Hebrew poetry into plain English prose by shifting to the normal English word-order: J^aThe virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee—

R^aShe despises you, she scorns you—
the virgin daughter of Zion;
she wags her head behind you—
the daughter of Jerusalem.

So too Job 30.1: ^JBut now they that are younger than I have me in derision—

^RBut now they make sport of me,
men who are younger than I.

§ 23 In many places, however, where J retains the Hebrew or Aramaic order of words, R changes to a more idiomatic English order: e.g., ^JOf Haran are we—^RWe are from Haran (Gen 29.4); ^JThe secret which the king hath demanded cannot the wise men . . . shew unto the king—^RNo wise men . . . can show to the king the mystery which the king has asked (Dan 2.27).

In Hebrew a possessive pronoun often precedes its antecedent, but this is awkward in English: e.g., ^JHis own iniquities shall take the wicked himself—^RThe iniquities of the wicked ensnare him (Prov 5.22).

Many common expressions have an established order in English which is adopted by R instead of J's literal rendering of the Hebrew: e.g., ^Jbetween me and thee—^Rbetween you and me (Gen 13.8; 31.44, 48–50); ^JIsaac went unto Abimelech king of the Philistines unto Gerar—^RIsaac went to Gerar, to Abimelech . . . (26.1); ^JEsau my brother—^Rmy brother Esau (27.11); ^Jlittle children and women—^Rwomen and children (Esther 3.13, but cp 8.11); ^JWith arrows and with bows—^Rwith bow and arrows (Is 7.24); ^Jwith nails and with hammers—^Rwith hammer and nails (Jer 10.4); ^Jupon my knees and upon the palms of my hands—^Ron my hands and knees (Dan 10.10).

Some changes of word-order are made in R simply for the sake of a smoother reading: e.g., ^Jpulled her in unto him into the ark—^Rbrought her into the ark with him (Gen 8.9); ^Jall the wells which his father's servants had digged . . . , the Philistines had stopped them, and filled them with earth—^Rthe Philistines had stopped and filled with earth all the wells which his father's servants had dug . . . (26.15).

Many of R's changes in the order of words are intended to bring out the right connections between parts of a sentence. A good example is Gen 1.11, ^Jthe herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself—^Rplants

yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind. By moving the phrase "according to its kind" down to follow "in which is their seed," R shows that it modifies "plants" as well as "fruit trees." The clause "in which is their seed" also directly follows "fruit," with which it belongs.

In some cases the change of order is a matter of emphasis as well as coherence: e.g., ^JHow thou didst drive out the heathen . . . , and plantedst them; how thou didst afflict the people, and cast them out—^RThou . . . didst drive out the nations, but them thou didst plant; thou didst afflict the peoples, but them thou didst set free (Ps 44.2).

Chapter VII

FREE vs. LITERAL TRANSLATION

§ 24 The most literal translation is not always the most accurate. J is by no means a literal translation; the scholars who made it knew both their Hebrew and their English too well for that. R, in fact, is often more literal than J. Where the latter translates freely and gives a literal translation in the margin, R sometimes adopts the marginal rendering (as it also often adopts marginal renderings of EA): e.g., ^JHow old art thou? [Heb. *How many are the days of the years of thy life?*]^RHow many are the days of the years of your life (Gen 47.8); ^Jthe whole age of Jacob [Heb. *the days of the years of his life*]^Rthe days of Jacob, the years of his life (v. 28); ^Jmourned [Heb. *wept*]^Rwept (50.3).

In other instances R agrees in general with J mg but does not follow it exactly: e.g., ^JAnd the evening and the morning were [Heb. *And the evening was, and the morning was*] the first day—^RAnd there was evening and there was morning, one day (Gen 1.5; cp vv. 8, 13, 19, 23, 31); ^Jfor as much money as it is worth [Heb. *full money*]^Rfor the full price (23.9).

§ 25 A word in one language does not always correspond exactly to any one word in another language; there is often a certain overlapping of meaning among several related words. J therefore rightly makes no attempt at uniformity or consistency in its renderings of Hebrew words; in fact it seeks rather variety. Even where a Hebrew word appears twice in the same context with no change of meaning, J often avoids repeating the same English word: e.g., children of Heth (Gen 23.5, 7, 10), sons of Heth (vv. 3, 16); sons of Belial (1 Kings 21.10), children of Belial (v. 13); valley (Gen 14.17), dale (same v.); famine (Gen 41.30f, 56f), dearth (v. 54); earth (Ex 10.15), land (same v.); gore

(Ex 21.28, 31), push (vv. 32, 36), push with his horn (v. 29); gates (Job 38.17), doors (same v.). Examples of such gratuitous variety of rendering of the same Hebrew could be multiplied indefinitely.

EA reacted against J's excessive variations by endeavoring, so far as possible, to use the same English word everywhere for a given Hebrew word. Such extreme, mechanical consistency is avoided by R. When the meaning of a Hebrew word is not the same in two places, only the use of different English words can do justice to it. Even differences of rendering in the same context for stylistic variety are used occasionally in R, though far less often than in J: e.g., ^JAnd they that went in, went in . . . — ^RAnd they that entered . . . went in (Gen 7.16); ^Jwaxed great . . . became very great — ^Rbecame rich . . . became very wealthy (26.13).

Note also kill, slay (Gen 4.8, 14f, 23, 25; 34.25f); attack, kill, slay (Josh 7.3, 5); grave, tomb (Gen 35.20); throw, cast (37.20, 22, 24); shore, haven (49.13); generous, willing (Ex 35.5, 22); end, termination (Num 34.4f, 8f, 12); choicest gifts, rich yield, abundance, best gifts (Deut 33.13–15); food, bread (1 Kings 21.4f, 7); encompass, are round about (Ps 22.12, 16); hills, mountains (104.10, 13); obey, listen (Jer 7.23f, 26–8); likeness, form (Ezek 1.5); wicked deeds, evil works, wickedness (Hos 7.1–3).

§ 26 As a Hebrew word may be rendered by any of several English words, so the same English word may be used for more than one Hebrew word. A glance at Strong's or Young's Concordance will show that any English word used at all frequently in J represents several different Hebrew words. This is true also of R, but to a lesser extent. Here again, J sometimes goes farther than necessary, ignoring real distinctions of meaning between different Hebrew words.

For instance, "creeping thing" or "thing that creepeth" usually stands in J for a Hebrew noun translated in the same way in R (e.g., Gen 1.24f; 7.23); in Gen 7.21, however, "every creeping thing that creepeth" represents a quite different noun and verb, namely, those used in 1.20, where J has "bring forth abundantly," R "bring forth swarms" (cp 8.19; 9.2f; Ex 8.3).

In Gen 26.25, where JR both read "pitched his tent," the Hebrew verb means literally "stretched"; in v. 17 J's "pitched his

tent" stands for a verb which R translates literally "encamped." J uses "pitch" with reference to tents 80 times for the verb in v. 17, 8 times for the one in v. 25, 3 times for a third verb, twice for a fourth, and once for still another. In vv. 20–22 J has "strive" once and "strove" 3 times, but the verb in the last clause of v. 20 is not the same as the one in the other places; R uses "quarrel" and "contend." J uses "defiled" in 34.2 for a verb rendered differently everywhere else; in v. 5 "defiled" stands for another verb. R reads "humbled" in v. 2, "defiled" in v. 5. In 37.29 and 34 "clothes" stands for two different Hebrew nouns, which R distinguishes by using "clothes" and "garments."

§ 27 In other ways, too, R often comes closer to the Hebrew than J does. Among innumerable instances of more literal translation in R, the following may be noted:

Ja wild man—Ra wild ass of a man (Gen 16.12); Jgrew—Rwere fruitful (47.27); Jwhich another challengeth to be his—Rof which one says, 'This is it' (Ex 22.9); Jafter he had made it a molten calf—Rand made a molten calf (32.4); Jthey came to Hebron at break of day—Rthe day broke upon them at Hebron (2 Sam 2.32); Ja thousand chariots and seven hundred horsemen—Ra thousand and seven hundred horsemen (8.4); Jchief rulers [Or, *princes*—Rpriests (v. 18); JUntil the day break—RUntil the day breathes (Song 2.17); Jthe dark mountains—Rthe twilight mountains (Jer 13.16); Jafter three years [Heb. *three years of days*—Revery three days (Amos 4.4); Jthis man shall be the peace—Rthis shall be peace (Mic 5.5).

Not always, however, is R more literal than J. Under some circumstances R translates more freely. A few examples must suffice here by way of illustration; others will appear later. We have seen that R, to escape ambiguity, sometimes alters the word-order, or makes specific what in J is indicated only by an indefinite pronoun. Other changes made for the same purpose sometimes involve a less literal translation than J's, though by no means always;

e.g., JAnd she again bare his brother Abel—RAnd again, she bore his brother Abel (Gen 4.2; cp v. 22); JI will not again curse the ground any more for man's sake—RI will never again curse the ground because of man (8.21); Jto be his wife—Ras a wife (16.3—Sarah was not resigning in favor of Hagar); JJoseph's ten brethren—Rten of Joseph's brothers (42.3

—Benjamin too was his brother); ^Jneither shalt thou take a wife to her sister to vex her—^Rand you shall not take a woman as a rival wife to her sister (Lev 18.18); ^Javenge the LORD of Midian—^Rexecute the LORD's vengeance on Midian (Num 31.3); ^Jand went on crying—^Rand went away, crying aloud as she went (2 Sam 13.19); ^Jshall not be satisfied with bread—^Rhave not enough to eat (Job 27.14); ^Jtheir maidens were not given to marriage—^Rtheir maidens had no marriage song (Ps 78.63); ^Jsick of love—^Rsick with love (Song 2.5; 5.8); ^Jand another third kingdom—^Rand yet a third kingdom (Dan 2.39).

§ 28 In spite of J's freedom in dealing with the Hebrew, its language is not always normal, idiomatic English. What is now alien to our idiom may of course have been more familiar in the 17th Century. The expressions "take to wife" and "give to wife," for examples, may be considered idiomatic but archaic English; in any case R avoids them (e.g., Gen 12.19; 34.8, 12; 38.14). Words are sometimes changed by R merely to obtain a more natural phrasing: e.g., ^Jpreeminence above—^Radvantage over (Eccles 3.19); ^Jkneeled upon his knees—^Rgot down upon his knees (Dan 6.10).

J sometimes follows Hebrew on Aramaic idiom too closely in the use of prepositions: e.g., ^Janswered before the king—^Ranswered the king (Dan 2.10); ^Jtell the interpretation thereof before the king—^Rtell the king its interpretation (v. 36). In Gen 41.44 J's "without thee" means "without your consent" (so R; cp Mt 10.29).

Following the Hebrew, J uses possessive pronouns in ways foreign to our idiom: e.g., ^Jhis sin that he hath sinned—^Rthe sin which he has committed (Lev 5.13); ^Jthy days approach that thou must die—^Rthe days approach when you must die (Deut 31.14); ^Jthy flesh and thy body—^Ryour flesh and body (Prov 5.11).

The attempt to reproduce certain forms of the Hebrew verb sometimes produces awkward English in J, even defeating its own end. There is a "reflexive" form, for example (Stem VII, § 106), which J translates literally in Is 57.4: ^Jdo ye sport yourselves—^Rare you making sport. More conspicuous is the construction "cause to come," etc., representing the "causative" form of the Hebrew verb (Stem V, § 106). This is not wholly alien to English usage; in fact, R introduces it sometimes where J does

not have it (e.g., Lam 1.14; 2.8; Ezek 36.11, 21; 37.6). Its excessive frequency in J, however, is an example of "translation English," for which R often substitutes smoother and more natural expressions; e.g., ^JI will cause the sword to fall out of his hand—^RI will make the sword fall from his hand (Ezek 30.22).

§ 29 Words used idiomatically in Hebrew are often rendered more freely in J than in R; in other connections, however, the same words may be translated literally by J and more freely by R. The word for "day," for example, has many idiomatic uses in Hebrew. An expression which means literally "all the day" occurs frequently, with various shades of meaning and with the following renderings in J and R:

J	R
continually	continually (Ps 42.3)
continually	All the day (Ps 52.1)
all day	continually (Is 28.24)
all the day long	continually (Ps 44.8)
daily	continually (Ps 42.10)
daily	all the day (Ps 74.22; 86.3; Jer 20.7)
daily	all day long (Ps 56.1f; 88.17; Jer 20.8)
every day	all day long (Ps 56.5)

Such apparently arbitrary shifts in rendering reflect the judgment of the various translators as to the exact meaning of the expression in each context. In some cases rhythm also has been a consideration.

Other expressions involving the same word are similarly rendered in various connections:

^Jall their days—^Rcontinually (2 Kings 13.3); ^Jperpetually—^Rfor all time (2 Chron 7.16; lit. all the days); ^Jdaily—^Rall the day (Ps 13.2); ^Jdaily—^Rday after day (61.8); ^Jdaily—^REvery day (88.9); ^Jin the daytime—^Rby day (Is 4.6; cp v. 5 ^J^Rby day); ^Jdaily—^Rday after day (Jer 7.25); ^Jdaily the seven days—^Ron each of the seven days (Ezek 45.23; later in the same verse ^J^Rdaily).

J offers in marginal notes four different literal translations of an idiomatic expression which occurs fifteen times in the OT:

a matter of a day in his day (Ex 5.13), the portion of a day in his day (16.4), the thing of a day in his day (1 Kings 8.59), the matter of the day in his day (Ezra 3.4; Jer 52.34). In the text J translates this expression in twelve more or less different ways:

your daily tasks (Ex 5.13, 19), a certain rate every day (16.4), every thing upon his day (Lev 23.37), at all times, as the matter shall require (1 Kings 8.59), a daily rate for every day (2 Kings 25.30=Jer 52.34), as every day's work required (1 Chron 16.37), after a certain rate every day (2 Chron 8.13), as the duty of every day required (v. 14; Ezra 3.4), his daily portion (2 Chron 31.16), due for every day (Neh 11.23), every day his portion (12.47), a daily provision (Dan 1.5).

R keeps J's rendering, with a slight change, in Ex 5.13; elsewhere it reads as follows:

your daily number (Ex 5.19), a day's portion every day (Ex 16.4), each on its proper day (Lev 23.37), as each day requires (1 Kings 8.59), every day a portion (2 Kings 25.30), as each day required (1 Chron 16.37; Ezra 3.4), as the duty of each day required (2 Chron 8.13f; 31.16), as every day required (Neh 11.23), the daily portions (12.47), according to his daily need (Jer 52.34), a daily portion (Dan 1.5).

Various renderings are similarly used for an idiom whose literal meaning J mg gives as follows: gone into days (Gen 24.1), come into days (Josh 23.1), entered into days (1 Kings 1.1). It is translated in the text by J and R respectively as follows:

J^{well stricken in age}—R^{advanced in age} (Gen 18.11); J^{well stricken in age}—R^{well advanced in years} (24.1); J^{stricken in years}—R^{advanced in years} (Josh 13.1 twice; 1 Kings 1.1); J^{stricken in age}—R^{well advanced in years} (Josh 23.1f).

§ 30 Variations in the treatment of still other expressions involving the word "day" illustrate the same problems and principles of translation. Only occasionally do J and R differ in their understanding of the Hebrew. In the following instances J's renderings are, at least relatively, more literal than those of R:

J^{this day}—R^{now} (1 Sam 18.21); J^{to day}—R^{just now} (9.12); J^{to day}—R^{first} (1 Kings 1.51; 22.5; 2 Chron 18.4); J^{as it is this day}—R^{this day} (1 Kings

3.6); ^Jat his day—^Ron the day he earns it (Deut 24.15); ^Juntil those days—^Ryet (1 Kings 3.2); ^Jfrom that day—^Rhenceforth (Ezek 48.35); ^Jbefore the day was—^Rhenceforth (Is 43.13); ^Jall thy days—^Rso long as you live (1 Sam 25.28); ^Jall the days of his life—^Ras long as he lived (2 Kings 25.30=Jer 52.34, but cp the preceding v.; in Deut 12.19 J reads as long as thou livest [Heb. *all thy days*]); ^Jto thy days—^Rto your life (Is 38.5); ^Jthe days of my vanity—^Rmy vain life (Eccles 7.15); ^Jhim that is full of days—^Rthe very aged (Jer 6.11); ^Jmany days—^Rfor a long time (32.14); ^Jin the days of old—^Rlong ago (Lam 2.17); ^Jthe days of Baalim—^Rthe feast days of the Baals (Hos 2.13).

In other places J and R have different but equally free translations:

e.g., ^JDid I then begin to enquire—^RIs today the first time that I have inquired (1 Sam 22.15); ^Jat the day appointed [Or, *the new moon*]^Rat full moon (Prov 7.20); ^Jpresently [Heb. *in that day*]^Rat once (12.16); ^Jmany days and years—^RIn a little more than a year (Is 32.10); ^Jin the clear day—^Rin broad daylight (Amos 8.9).

"In the day that" or "in the day of" often means simply "when." Note, e.g., ^JWhen—^Rin the day when (Ps 56.9). R reads "in the day that you eat of it" in Gen 2.17, but changes to "when" in 3.5; 5.1f; cp ^Jin the day of vengeance—^Rwhen he takes revenge (Prov 6.34).

In Prov 3.16, where J translates literally "Length of days," R reads "Long life." The same Hebrew expression with the preposition "to" is rendered by both J and R "for ever" in Ps 23.6 [R mg Or *as long as I live*]. Corresponding to this is the expression "prolong thy (or your) days," so translated by both J and R in Deut 4.40 and 6.2 but changed by R to "live long" in 4.26; 5.33; 11.9; 22.7 (cp Eccles 8.12, where the Hebrew omits "days"); Prov 10.27 (with a different Hebrew verb).

The Hebrew word for "day" is sometimes translated "time";

e.g., ^Jabout this time—^Rone day (Gen 39.11); ^Jabout this time [Heb. *to day*]^Rimmediately (1 Sam 9.13); ^Jin time of snow—^Ron a day when snow had fallen (2 Sam 23.20; in 1 Chron 11.22 J reads "in a snowy day"); ^Jthe same time—^Ron that day (2 Chron 15.11; cp Ezek 38.10); ^Jin time of trouble—^Rin the day of trouble (Ps 41.1); ^Jin the times of old—^Rin the days of old (44.1).

R uses "time" in some places where J has "day":

e.g., ^Jaccording to the days—^Ras at the time (Lev 12.2); ^Jin the day—^Rat the time (Num 3.1; Hos 2.15); ^Juntil the days be fulfilled—^Runtil the time is completed (Num 6.5; cp v. 13); ^Jthe days . . . were forty years—^Rthe time . . . was forty years (1 Kings 2.11); ^Jafter certain days—^Rafter some time (Neh 13.6); ^Jin the days of evil—^Rin times of trouble (Ps 49.5); ^Jat the end of the days—^RAt the end of the time (Dan 1.18).

In much the same way "while" is used for "day" by both J and R, but not always in the same places. R follows J in reading "a while" in 1 Sam 9.27 and 1 Kings 17.7 and "all the while" in 1 Sam 25.16 and 27.11, but in 1 Sam 22.4; 25.7 changes "all the while" to "all the time," and in 1 Sam 7.2 changes "while the ark abode" to "From the day that the ark was lodged." In Gen 24.55 where the Hebrew says literally "days or ten," J reads "a few days, at the least ten," R "a while, at least ten days."

In Aramaic the word for "hour" is used idiomatically: e.g., ^Jthe same hour—^Rimmediately (Dan 3.6, 15; 4.33; 5.5); ^Jfor one hour—^Rfor a moment (4.19). J's literal rendering of these expressions is misleading.

§ 31 Other idiomatic forms of speech may be mentioned. (1) A characteristic Hebrew idiom is "lift up the horn." In some places (e.g., Ps 75.4f; 89.17, 24; 92.10) R retains J's literal translation of this expression; in others a less literal rendering is adopted;

e.g., ^Jmy horn is exalted—^Rmy strength is exalted (1 Sam 2.1); ^Jexalt the horn of his anointed—^Rexalt the power of his anointed (v. 10); ^Jto lift up the horn—^Rto exalt him (i.e., the king, 1 Chron 25.5); ^Jhe hath set up the horn of thine adversaries—^Rand exalted the might of your foes (Lam 2.17). "Horn" is used in this way also with other verbs; e.g., ^Jdefiled my horn in the dust—^Rlaid my strength in the dust (Job 16.15); ^Jcut off . . . all the horn of Israel—^Rcut down . . . all the might of Israel (Lam 2.3).

(2) The adverb "how" is idiomatically rendered by R in some connections;

e.g., ^Jhow shall I do—^Rwhat else can I do (Jer 9.7); ^Jhow is she become a desolation—^RWhat a desolation she has become (Zeph 2.15).

(3) The verb "know" has many idiomatic uses in Hebrew and Aramaic. It is not always translated literally by J: e.g., ^JI am sure—^RI know (Ex 3.19). In many instances, however, where J reads "know," R uses a different English verb;

e.g., choose (Gen 18.19), consider (Deut 11.2; Ps 90.11), find out (Prov 10.9), gain (Prov 4.1), have (Dan 2.21), perceive (Is 43.19), recognize (Lam 4.8), regard (Ps 95.10, cp 144.3), take heed of (31.7), take note (Jer 5.1), take notice (Ps 142.4), understand (73.16; Prov 30.18; Is 42.25; Jer 17.9).

Other uses and renderings of this verb that should be noted are the following: ^Jknow to refuse—^Rknows how to refuse (Is 7.15f; cp 8.4, ^Jshall have knowledge to cry—^Rknows how to cry); thou shalt not know—^Ryou cannot (47.11); ^Jare not known—^Rwere unseen (Ps 77.19); ^Jis known—^Rhas shown himself (48.3).

(4) How misleading a literal translation may be is shown by the expression used in 1 Kings 20.22, 26: ^Jat the return of the year—^Rin the spring. A reader of J might well suppose that the beginning of January was meant. J is literal but obscure in Gen 18.10: ^Jaccording to the time of life—^Rin the spring. Cp ^JAbout this season according to the time of life—^RAt this season, when the time comes round (2 Kings 4.16); ^Jat that season that Elisha had said unto her, according to the time of life—^Rabout that time the following spring, as Elisha had said to her (v. 17). Another idiom whose force is entirely lost in J's literal translation appears in Eccles 3.12, ^Jdo good—^Renjoy themselves.

§ 32 Frequently a word of broad, general meaning is replaced in R by one more specific, expressing more exactly what it means in the particular context. Instances of this have already been encountered incidentally, and others will appear later; suffice it here to mention some of these words and R's more specific renderings:

^Janother tongue—^Ran alien tongue (Is 28.11); ^Jbind—^RHarness (of horses, Mic 1.13); ^Jbroken—^Rwrecked (of a ship, 1 Kings 22.48; Ezek 27.26, 34); ^Jbring thee up in my net—^Rhaul you up in my dragnet (32.3); ^Jcometh in—^Rbreaks in (of a thief, Hos 7.1); ^Jentered—^Rinvade (Lam 1.10); ^Jcaused . . . to enter—^Rdrove into (of arrows, 3.13); ^JEnflaming

yourselves—^Ryou who burn with lust (Is 57.5); ^Ja great oppressor—^Ra cruel oppressor (Prov 28.16); ^Jhole of the pit—^Rquarry (Is 51.1); ^Jholes—^Rsockets (of eyes, Zech 14.12); ^Jones—^Rwomen (Jer 2.33); ^Jpiece—^Rloaf (of bread, 37.21); ^Jpile—^Rpyre (Is 30.33); ^Jreturn—^Rbe sheathed (of a sword, Ezek 21.5); ^Jshod them—^Rgave them sandals (2 Chron 28.15); ^Jsing—^Rhoot . . . croak (translated twice by ^R to fit two different subjects, Zeph 2.14); ^Jturned—^Rswung open (of a gate, Ezek 26.2); ^Jwalk—^Rprowl (Lam 5.18); ^Jwaters—^Rpool (Jer 41.12); ^Jwater—^Rtears (Lam 1.16; 3.48); ^Jword—^Rthreat (2.17).

The following words also are sometimes replaced in ^R by various more specific terms:

^Jbring in—^Rharvest; ^Jbuild—^Rrebuild, build up, besiege, fortify, help to build; ^Jcall—^Rannounce, appoint, invite, proclaim, speak of as, summon, give names, name; ^Jcome down—^Rbe felled, step down; ^Jcome up—^Rgrow up; ^Jcover—^Rclothe, hide, wrap, set under, forgive, pardon; ^Jcut—^Rgash; ^Jcut down—^Rfell, hew down; ^Jfat—^Rfull of sap, proud, rich, stout, strong, wanton; ^Jmake fat—^Renrich, refresh, gorge, make rich, richly supply, make strong; ^Jfatness—^Rabundance; ^Jfear—^Rdread, object of dread, dread wrath, those who fear, what they fear, panic, terror, trembling, turmoil; ^Jfill—^Rgorge; ^Jbe filled—^Renjoy, have more than enough, take their fill, to the full, ever thirsty, wet; ^Jfly—^Rhover, swoop; ^Jgift—^Rbribe; ^Jgo—^Rflee, float, flow, glide away; ^Jgreat—^Rhard, thick; ^Jherdmen—^Rshepherds; ^Jissue—^Rflow; ^Jissues—^Rescape, springs; ^Jplant—^Rpitch, transplant; ^Jrestingplace—^Rfold; ^Jrun—^Rcharge, dart, flow, make haste, race; ^Jtake—^Rcarry, seize, cut off; ^Jwrite—^Rdecree, enroll, inscribe, prescribe, record.

§ 33 ^R sometimes substitutes for ^J's rendering of a Hebrew word one that is less literal but more appropriate in the context:

e.g., ^Jput . . . my bridle in thy lips—^Rput . . . my bit in your mouth (2 Kings 19.28; Is 37.29); ^Jlet loose the bridle—^Rcast off restraint (Job 30.11); ^Jthe generations of Jacob—^Rthe history of the family of Jacob (Gen 37.2; what follows is narrative, not a genealogy); ^Jget a snare—^Rentangle yourself in a snare (Prov 22.25); ^Jbe healed—^Rbecome fresh (of water, Ezek 47.8); ^Jheavy—^Rdull (of the ear, Is 59.1); ^Jhide—^Rclose (of the ear, Lam 3.56); ^Juncircumcised—^Rclosed [Heb *uncircumcised*] (of the ear, Jer 6.10); ^Jthe furrows of her plantation—^Rthe bed where it was planted (Ezek 17.7); ^Jplantings of a vineyard—^Ra place for plant-

ing vineyards (Mic 1.6); ^Jpoured out—^Rscattered (of stones, Lam 4.1); ^Jmake I my bed to swim—^RI flood my bed with tears (Ps 6.6); ^Jthe people whither—^Rthe peoples among whom (Ezek 29.13); ^Jwife—^Rwidow (1 Sam 30.5; 2 Sam 3.3, cp 2.2).

In other cases R's translation is both more appropriate than J's and equally literal:

e.g., ^Jclaws—^Rhoofs (of sheep, Zech 11.16); ^Jcut off—^Rbreaks (of a dog's neck, Is 66.3). Sometimes, indeed, the words used by R are virtually synonyms of those in J but better suited to the context: e.g., ^Jdisperse—^Rspread (of knowledge, Prov 15.7); ^Jexalted—^Rlifted up (of valleys, Is 40.4); ^Jshall fall—^Rhave sunk (of shipwrecked men and goods, Ezek 27.34); ^Jintermission—^Rrespite (Lam 3.49); ^Jjealousy—^Rjealous wrath (Ps 79.5); ^Jjoin themselves together—^Rmake an alliance (Dan 11.6); ^Jlean not unto—^Rdo not rely on (Prov 3.5); ^Jnursing fathers—^Rfoster fathers (Is 49.23; R keeps "nursing mothers"); ^Jnursed—^Rcarried (60.4); ^Jplentiful—^Rfruitful (of a field, 16.10); ^Jpluckt off—^Rfreshly plucked (Gen 8.11); ^Jprosper—^Rthrive (of a vine, Ezek 17.9f); ^Jsea—^Rlake (Job 14.11); ^Jtrickleth down—^Rwill flow (Lam 3.49); ^Jwash herself—^Rbathe (Ex 2.5); ^Jweak—^Rlovesick (Ezek 16.30).

§ 34 Somewhat similar to these more appropriate but less literalistic readings are a few euphemisms to which R resorts out of deference to modern canons of taste. The word "beget," for example, is not avoided where the context calls for it (e.g., Deut 4.25; 1 Chron 14.3). Its constant recurrence in J in genealogies, however, does not enhance the impressiveness of these passages; R therefore uses such renderings as "became the father of" (Gen 5.3 etc.), "was the father of" (4.18 etc., cp Eccles 5.14), or simply "had" (Gen 6.10 etc.); cp ^Jbegat children of—^Rhad children by (1 Chron 2.18); ^Jafter he begat—^Rafter the birth of (Gen 11.11 etc.); ^Jwhich thou begettest—^Rborn to you (48.6).

Other expressions are somewhat toned down by R: e.g., ^Jhe that shall come forth out of thine own bowels—^Ryour own son (Gen 15.4; cp Ex 1.5; Judg 8.30). The idiomatic Hebrew use of "know" as in Gen 4.1, "Adam knew Eve his wife," is usually rendered literally in R, but cp 38.26. R only partly interprets another characteristic Hebrew idiom in Deut 22.30 (cp 27.20).

The word "seed" in the sense of offspring is kept by R six

times in the OT (see § 146); elsewhere it is translated according to the context as child or children, son or sons, descendants, descent, family, house, kind, line, people, posterity, race, or stock; cp ^Jthe seed of Israel—^Rthe Israelites (Neh 9.2); ^Jthe seed of the righteous—^Rthose who are righteous (Prov 11.21); ^Jof the seed of the Medes—^Rby birth a Mede (Dan 9.1); ^Jwith the seed of men—^Rin marriage (2.43). Where the sense requires it, R translates the same noun “semen” (Gen 38.9; Lev 15.16–18, 32; 22.4).

In Deut 23.13 a euphemistic Hebrew expression is paraphrased by J but translated literally by R; later in the same verse J translates another expression literally and R interprets it. The Hebrew euphemism “cover his feet” is represented in R by an equivalent English euphemism, “relieve himself” (Judg 3.24; 1 Sam 24.3). The idiom used in 1 Sam 25.22, 34 and elsewhere is as meaningless as it is shocking to modern readers; it is therefore given a less literal but clearer rendering in R than in J.

Following its basic text, A (§ 2), R often prefers “body” to “belly.” It says “harlot” instead of “whore” and in the OT changes “fornication” to “harlotry,” “unfaithfulness,” or the like. In Ezek 16.25 it changes “and hast opened thy feet” to “offering yourself.”

J uses freely the verb “stink,” but sometimes uses other renderings when the Hebrew verb is used figuratively: e.g., ^Jye have made our savour to be abhorred—^Ryou have made us offensive (Ex 5.21; cp 1 Sam 27.12); ^Jwas had in abomination—^Rhad become odious (1 Sam 13.4; cp 1 Chron 19.6). In other places, however, even though the meaning is figurative, J translates literally: e.g., ^Jto make me to stink—^Rby making me odious (Gen 34.30; cp 2 Sam 10.6). R sometimes changes the word even when the meaning is literal: e.g., ^Jstink—^Rbecome foul (Ex 7.18; 16.24; cp 7.21; 16.20); in 8.14, however, R keeps “the land stank.”

§ 35 Idiomatic translation involves more than the occasional substitution of one word for another. By changing the grammatical structure of an expression R sometimes achieves more idiomatic English while remaining as close as J to the meaning of the Hebrew;

e.g., ^Jthe gathering together of the waters—^Rthe waters that were gathered together (Gen 1.10); ^Jno rest for the sole of her foot—^Rno place to set her foot (8.9); ^Jbefore my death—^Rbefore I die (27.7; cp v. 10); ^Jburn him on the wood with fire—^Rburn it on a fire of wood (Lev 4.12); ^Jbe unto him a people of inheritance—^Rbe a people of his own possession (Deut 4.20); ^Jthe priests the Levites—^Rthe Levitical priests (17.9, 18 and often); ^Jand that they may learn, and fear—^Rand learn to fear (31.12); ^Jand the goings out of that coast were at the sea—^Rand comes to its end at the sea (Josh 15.4; cp vv. 7, 11; 16.3, 7 etc.).

Some of the changes that have been mentioned may be classified under the head of paraphrase. Other renderings belong even more clearly to that category. To convey the meaning and force of the original in natural and intelligible English it is sometimes necessary to recast an expression more or less completely, giving its essential meaning in a quite different form. J and all the revisions resort to paraphrase in this sense on occasion.

Examples of paraphrase in J where R translates more literally have been noted in § 27; others are the following:

^Jaccording as the cattle . . . and the children be able to endure—^Raccording to the pace of the cattle . . . and according to the pace of the children (Gen 33.14); ^Jhe spake unto them by an interpreter—^Rthere was an interpreter between them (42.23); ^Jin process of time—^Rin the course of those many days (Ex 2.23).

Sometimes both J and R paraphrase, but in different ways:

e.g., ^JI have accepted thee concerning this thing—^RI grant you this favor (Gen 19.21); ^Jand fallen in decay—^Rand cannot maintain himself (Lev 25.35); ^Jthere shall none of you be freed from being bondmen—^Rsome of you shall always be slaves (Josh 9.23); ^JAmnon thought it hard for him—^Rit seemed impossible to Amnon (2 Sam 13.2); ^Jif he will shew himself—^Rif he proves to be (1 Kings 1.52); ^Jthem that were in the king's presence—^Rthe king's council (2 Kings 25.19; cp Jer 52.25).

In many places R introduces a paraphrase which interprets the Hebrew more clearly and even more accurately than J's more literal rendering;

e.g., ^JThe end of all flesh is come before me—^RI have determined to make an end of all flesh (Gen 6.13); ^Jfor all the goods of his master were in his hand—^Rtaking all sorts of choice gifts from his master (24.10); ^JI pray thee, if I have found favour in thine eyes—^RIf you will allow me to say so (30.27); ^JPeace be to you—^RRest assured (43.23); ^Jthe way of them that dwelt in tents—^Rthe caravan route (Judg 8.11); ^Jsent abroad—^Rgave in marriage outside his clan (12.9); ^JHe maketh a path to shine after him—^RBehind him he leaves a shining wake (Job 41.32).

Part Two

Differences of Interpretation

Chapter VIII

NEW UNDERSTANDING OF THE MEANINGS OF WORDS

§ 36 The most important differences between R and J are not different ways of expressing the same meaning. Far more basic are the new interpretations arising from a better understanding of the original words.

It has been said that the Bible is a book about three subjects: war, agriculture, and religion. The fact is that it is concerned with the whole of human life and man's whole environment. It deals with the past and the future as well as the present, and not only with what the senses and reason can discern but also with the world of the imagination, the world of feeling, and above all the world of faith. Its major concern, of course, is spiritual; but the great spiritual themes of the Bible are presented in terms of the common interests and activities of everyday life.

Naturally, therefore, the vocabulary of the Bible is a large one. Strong's Concordance lists 8674 Hebrew and Aramaic words used in the OT. A great many of these, moreover, have not one but several more or less related meanings. If we are to get the message of the Bible, and get it right, we must first of all understand the words in which it is expressed.

In no area of biblical scholarship has greater progress been made since 1611, and even since 1901, than in lexicography, the study of words and their meanings. So rapid, indeed, is the advance of knowledge in this field that a new Hebrew and Aramaic dictionary begins to be antiquated by the time it is printed.

Many of the words in the OT, to be sure, refer to comparatively unimportant things, the earthen vessels in which the spiritual treasure has come to us. Salvation does not depend upon

knowing whether *tidhār* means a pine tree or a plane tree, or whether a *ṣaḥap* is a "cuckow" (*sic*) or a sea gull. The OT Section of the Standard Bible Committee sometimes felt that it had to spend more time on mint, anise, and cummin than on the weightier matters of the law, more on the minutiae of the high priest's vestments or the architectural details of the temple than on the words for justice, mercy, and faith.

There is some comfort, to be sure, in that very fact. On the whole it is the things that pertain to salvation that are so plain that he may run who reads them, and the things that are obscure and uncertain are things that it is not necessary to understand. No man will be led astray from the path to life by reading any honest, moderately accurate translation of the Bible. At the same time, if the true meaning of the Bible is important at all, no translation can be too accurate. No sharp line can be drawn between what is and what is not important. "He who is faithful in a very little is faithful also in much" (Luke 16.10).

§ 37 Among the most important sources of new understanding is archeology. By disclosing the ancient Near Eastern way of life, the results of excavation have illuminated many expressions used in the OT. In 2 Chron 34.11, for example, J speaks obscurely of "timber for couplings." The word rendered "couplings" appears elsewhere only in 1 Chron 22.3, where it clearly means something made of iron (^Jjoinings, ^Rclamps). The remains of ancient buildings excavated in the Near East show that wooden beams were used as binders in brick or stone walls (cp Ezra 5.8; 6.4); R therefore reads in 2 Chron 34.11 "timber for binders."

¹ Sam 13.21, an obscure verse at best, is partly clarified by a discovery which reveals the meaning of the Hebrew word *pim*, found only here in the OT. J (see mg) takes it as a plural form meaning "mouths." Recently, however, small stone weights with this word engraved on them have been excavated in Palestine. The preceding noun, rendered "file" in J, appears now by comparison with other Semitic languages to mean something like "demand." Measures of weight were of course used as measures of value before coins were invented. R therefore translates these two words "the charge was a pim."

A word employed somewhat more often in the OT (*ḥammān*) is translated "image" or "idol" in J, "sun-image" in J mg and EA (Lev 26.30; 2 Chron 14.5; 34.4, 7; Is 17.8; 27.9; Ezek 6.4, 6). A small altar for incense found at Palmyra has this word engraved on it. The language of Palmyra was Aramaic, not Hebrew, and this altar comes from a period later than OT times. The meaning "incense altar," however, fits the use of the word in the OT, and R accordingly so translates it.

Customs presupposed in the OT are illuminated by ancient texts found by archeologists. In connection with Jeremiah's redemption of his uncle's property reference is made in Jer 32.11, 14 to the deed of purchase, "that which was sealed . . . and that which was open," as J reads. Babylonian documents of this sort were recorded on clay tablets, which were often enclosed in an outer coating of clay inscribed with the same text. R therefore reads here, "the sealed deed . . . and the open copy."

In Gen 50.23 J speaks of Joseph's grandchildren as "brought up [Heb. *borne*] upon Joseph's knees." R translates literally, "born upon Joseph's knees." Receiving a baby at its birth on one's knees was a rite of adoption in the ancient Near East, attested by texts found in excavations.¹

§ 38 The ancient texts uncovered in excavations include many thousands in languages akin to Hebrew: Akkadian (Babylonian-Assyrian), Aramaic, Phoenician, Moabite, and Ugaritic (the language of ancient Ugarit, at the place in northern Syria now called Ras Shamra). These languages, most of which were unknown in the time of King James, have vastly enlarged our understanding of biblical Hebrew.

(1) From Akkadian texts we learn the meaning of the noun *'pēr*: ¹ashes—^Ra bandage (1 Kings 20.38, 41). It occurs only here in the OT; J confuses it with *'ēper* (dust, ashes).

(2) In 2 Kings 18.17 there are what J takes to be three proper names: Tartan, Rabсарis, and Rabshakeh. The third one occurs repeatedly throughout the chapter and in its parallel, Is 36; the second appears also in Jer 39.3, 13 with a fourth, Rabmag; Assyrian texts show that these were Assyrian military titles. R

¹ For further examples and discussion see Introd. RSVOT, Chapter VII.

makes this clear by inserting the definite article: "the Tartan, the Rabshakeh," etc.

(3) Another Assyrian term (*tipšar*) occurs in Jer 51.27 and Nahum 3.17. J translates it "captain." R reads "marshal" in Jeremiah, "scribes [Or *marshals*]" in Nahum. The word means primarily "scribe," and it is apparently used in that sense in Nahum; in Jeremiah, however, the context shows that it refers to a military officer.

(4) A noun which occurs only in Dan 9.25 in the OT (*hārūs*) is translated "wall" by J. It too is an Assyrian word, used also in Aramaic inscriptions, meaning "moat" or "trench." R renders it "moat."

(5) A word used only in Hab 2.6 (*abṭīt*) is treated by J as a combination of two words meaning "thick clay." It is related, however, to a verb (*BṬ*) which means "pledge," with cognate forms in Assyrian and Aramaic. R reads "pledges" in Hab 2.6.

(6) A verb which ordinarily means "forget" (*SKH*) is so translated by J in Ps 137.5, but this necessitates the insertion of an object, "her cunning." Ugaritic texts show that there was a verb identical with this in sound and spelling which meant "wither." This fits the context in Ps 137.5 and requires no object. R therefore reads, "let my right hand wither!"

The evidence of cognate languages is not always so helpful. (7) The inscription of King Mesha on the famous Moabite stone contains the word *ariel* (*ri'ēl*), which appears in 2 Sam 23.20 (=1 Chron 11.22). Unfortunately the context does not reveal the meaning of the word, either in the OT or in the inscription. J takes it as two words and reads "lionlike men [Heb. *lions of God*]." R simply transliterates it, "ariels," with a note, "The meaning of the word *ariel* is unknown."

§ 39 In addition to such ancient inscriptions we have abundant literary texts in later Semitic languages and dialects which help us to understand Hebrew words. A verb (*MWQ*) found only in Ps 73.8 in the OT is translated by J "They are corrupt." It appears in Jewish Aramaic, Palestinian Christian Aramaic, and Syriac in the sense "scoff" and is so interpreted here by some of the ancient Versions (§§ 135ff). R therefore so renders it.

J speaks in Ezek 46.14 of "oil, to temper with the fine flour." The Hebrew verb is not either of the two translated "temper" elsewhere (*BLL*, *MLH*), but one which occurs only here (*RŠŠ*). It has cognates in Aramaic, Syriac, and Arabic meaning "moisten"; consequently R reads, "to moisten the flour."

In Nahum 2.7 J says, "her maids shall lead her as with the voice of doves." The point of the simile is not clear, and "her" is not in the Hebrew. The verb is actually not the common one meaning "lead" (*NHG*) but another, identical in sound and spelling, which means "moan" or "lament," as shown by its use in Syriac and Arabic. For the sake of the meter R translates this rather freely:

her maidens lamenting,
moaning like doves.

A noun used only twice in the OT (*māzōr*) is translated "wound" by J in Hos 5.13, but in Jer 30.13 it is taken as a verbal form meaning "bound up." Once more Syriac and Arabic come to the rescue, showing that the root is not one meaning "close" or "press together" (*ZWR*) but a quite different one (*MZR*) which means "putrefy," to which the idea of an incurable wound has been attached. R reads "wound" in both Jeremiah and Hosea.

Arabic, having an extensive literature and many colloquial dialects, and being closer than any other extant language to "proto-Semitic," the common ancestor of all the Semitic languages, is especially useful for recovering the meanings of Hebrew words, especially those which occur only once or twice in the OT. A good example is the puzzling statement in Gen 6.3, when J reads, "My spirit shall not always strive with man." This has no connection with the context. The Septuagint (see § 135) says "shall not remain in man," and a cognate verb in Egyptian Arabic shows this to be a quite possible meaning for the Hebrew. The connection with the context is then clear: God's spirit, the breath of life, "shall not abide in man for ever" (so R; i.e., man cannot live for ever), "but his days shall be a hundred and twenty years."

A noun in Job 39.4 (*bar*), translated by J "corn" (cp § 14) is

actually another word, well known in Arabic, which sounds and looks the same but means "open country." R reads "in the open."

Very few Hebrew words begin with *w*. Where that letter appears at the beginning of a word it almost always represents a conjunction ("and," "but," etc.; see § 79). Not unnaturally, therefore, J takes *wāzār* in Prov 21.8 to mean "and strange." A cognate word in Arabic, however, suggests that we have here a rare Hebrew adjective meaning "guilty," which goes with "man" instead of "froward." R reads therefore "the guilty."

Other changes dictated by a new understanding of Hebrew words in the light of their Arabic cognates are the following:

Jflow together—Rbe radiant (Is 60.5; so Jer 31.12, but cp 51.44); Jthou trustedst—Ryou fall down (Jer 12.5); Jreeds—Rbulwarks (51.32); Jmade of cedar—Rmade secure (Ezek 27.24); Jshall be grieved—Rshall be afraid and withdraw (Dan 11.30); Jget you down—Rtread (Joel 3.13); Jthe forest of the vintage—Rthe thick forest (Zech 11.2).

§ 40 Better knowledge of the life of OT times enables us to correct a number of anachronisms in J, or expressions that present to us now an anachronistic picture, whatever they may have meant in the seventeenth century. The following terms used in J, with the words used to replace them in R, are good examples:

Jbarn—Rthreshing floor; Jbarrel—Rjar; Jbottle—Rskin, waterskin, wine-skin, jar (R keeps "bottle" in Ps 56.8); Jbrass—Rbronze, copper; Jcandle—Rlamp; Jcandlestick—Rlampstand; Jcoat—Rrobe, tunic (R uses "coat" 12 times); Jcottage—Rbooth, hut (for two different Hebrew nouns; cp, with a third noun, Zeph 2.6, Jcottages—Rmeadows); Jduke—Rchief, prince; Jfurnace—Rfire pot, kiln (R uses "furnace" 24 times); Jhinge—Rsocket (ancient Near Eastern doors swung in sockets, not on what we call hinges); Jparlour—Rhall; Jpitcher—Rjar; Jprinted—Rinscribed; Jrange for pots—Rstove; Jshoe—Rsandal (R keeps "shoe" 7 times).

Chapter IX

PROPER NAMES

§ 41 J's spelling of Hebrew proper names was considerably revised by EA. As a rule R simply follows A, its "basic text" (§ 2), in this matter. In a few places, however, a name is adjusted to the form it has elsewhere:

ᵐGashmu [Or, *Geshem*]-ʳGeshem [Heb *Gashmu*] (Neh 6.6; cp v. 1); ᵐGibeath-ʳGibeah [Heb *Gibeath*] (Josh 18.28); ᵐMegiddon-ʳMegiddo (Zech 12.11).

Instead of transcribing the Hebrew name of a city or country, J sometimes gives its modern or classical equivalent, and R restores the Hebrew name;

e.g., ᵐArmenia-ʳArarat (J reads Ararat in Gen 8.4); ᵐEthiopia-ʳCush (but cp next paragraph); ᵐIdumea-ʳEdom; ᵐLybia [Heb. *Phut*]-ʳPut; ᵐLydia-ʳLud; ᵐPalestina, Palestine-ʳPhilistia; ᵐThe Red Sea [Or, *Zuph*]-ʳSuph (Deut 1.1, probably not here the sea but a city); ᵐSyria-ʳAram.

In some other places, however, where J keeps the Hebrew name, R substitutes a later form;

e.g., ᵐAchmetha [Or, *Ecbatana*]-ʳEcbatana; ᵐAshur-ʳAssyria (R sometimes keeps Asshur, and J often reads Assyria); ᵐBethshemesh-ʳHelio-
polis (not the Palestinian Bethshemesh); ᵐCush-ʳEthiopia (cp last paragraph); ᵐChittim-ʳCyprus (R reads Kittim in Num 24.24; Dan 11.30); ᵐHiddekel-ʳthe Tigris; ᵐJapho-ʳJoppa (J sometimes reads Joppa); ᵐMizraim-ʳEgypt (so usually J); ᵐNo-ʳThebes; ᵐpopulous No [Heb. *No Amon*]-ʳThebes [Heb *No-Amon*]; ᵐNoph-ʳMemphis; ᵐSihor-ʳthe Nile; ᵐSin [Or, *Pelusium*]-ʳPelusium.

In several places what is now seen to be a compound place-name is taken by J as two separate names:

e.g., ^JAtroth, Shophan—^RAtroth-shopphan (Num 32.35); ^JHazor, Hadattah, and Kerioth, and Hezron—^RHazor-hadattah, Kerioth-hezron (Josh 15.25); see also Josh 19.7, 33; Neh 7.59. Cp, however, ^Jto the sea of Joppa—^Rto the sea, to Joppa (Ezra 3.7).

The fact that Habor is the name of a river, as attested by Assyrian texts, makes possible another correction: ^Jin Habor by the river of Gozan—^Ron the Habor, the river of Gozan (2 Kings 17.6; 18.11; in 1 Chron 5.26 Habor is apparently a city). In Hebrew Babylon, the city, and Babylonia, the country, are both called Babel. This has twice misled J in Ezra: ^Jto Babylon—^Rto Babylonia (2.1); ^Jin all the province of Babylon—^Rin the whole province of Babylonia (7.16).

The OT often uses the name of a country, as we do, for its people or rulers. J therefore frequently translates the name of the country by the name of the people, sometimes even where this meaning is not intended; e.g., ^Jto the Egyptians, and to the Assyrians—^Rto Egypt, and to Assyria (Lam 5.6); see also Ps 83.7; Jer 25.25; 46.9; Dan 5.13; but cp ^JEgypt—^Rthe Egyptians (Ex 9.6).

As a native of Beirut is now called in Arabic a Beiruti, or an inhabitant of Iraq an Iraqi, so the Hebrew language attaches the ending *-i* to a place-name to indicate a person's home or place of origin. J usually represents this by the ending *-ite*; ^Rmore often, though not always, uses "of" with the place-name; e.g., ^Jthe Anethothite—^Rof Anathoth (2 Sam 23.27; cp 1 Chron 27.12); cp ^Jthe stonesquarers [Or, *Giblites*]^Rthe men of Gebal (1 Kings 5.18). Sometimes J mistakes this form for a person's name; e.g., ^JCushi—^Rthe Cushite; ^JGeshuri—^Rthe Geshurites; ^JShiloni—^Rthe Shilonite.

The same ending is used also to designate tribal or family connections. In Num 3.21 the family name itself (cp v. 18) ends in *-i* and is thus indistinguishable from the adjective: ^Jthe Shimites—^Rthe Shimeites. In Zech 12.13 J mistakes the adjective for the name, although it has the definite article: ^Jof Shimei—^Rof the Shimeites.

§ 42 Like such English names as Carpenter or Smith, most Hebrew names are common nouns or verbs, or combinations of such words. J sometimes sees a name, or part of a name, where R sees a common noun. In some instances J mg gives R's reading as a possible alternative. Note the following examples: ^JAllon—^Rthe oak; ^JAshdoth-Pisgah—^Rthe slopes of Pisgah; ^JAssir—^Rthe captive; ^JAsuppim [Heb. *Gatherings*]^Rthe storehouse; ^JBithron—^Rforenoon; ^JGibeah—^Rthe hill; ^Jthe son of Hammelech [Or, *of the king*]^Rthe king's son. Sometimes J reads a common noun but gives a proper name in the margin as an alternative. R may or may not agree; e.g., ^Jthe company of two armies [Or, *of Mahanaim*]^Ra dance before two armies [Or *dance of Mahanaim*]; ^Jfrom the south [Or, *Teman*]^Rsouthward.

There are also many places where a name (usually a place-name) is recognized by R but not by J. The new interpretation is sometimes indicated by the use of capitals:

e.g., ^Jbeyond the river—^Rthe province Beyond the River (cp § 85, No. 1); ^Jthe city of salt—^Rthe City of Salt; ^Jthe fuller's field—^Rthe Fuller's Field; ^Jthe king's high way—^Rthe King's Highway; ^Jthe rocks of the wild goats—^Rthe Wildgoats' Rocks; ^Jthe dragon well—^Rthe Jackal's Well (cp §§ 46, 73).

In other instances R transliterates the name. Outstanding examples of this are three geographical terms frequently used to designate specific areas in Palestine. (1) *'rābāh* (the low valley running south from the Dead Sea to the eastern arm of the Red Sea): ^Jchampaign, desert, plain, wilderness—^RArabah. (2) *špelāh* (the line of low hills between the coastal plain and the central plateau): ^Jplain, low plains, low country, vale, valley—^RShephelah (also sometimes lowland). (3) *negeb* (south in general, but also in particular the southernmost region of Palestine): ^Jsouth, south country, southward—^RNegeb (40 times; also the South, the extreme South). R's recognition of the specific territorial reference of these terms clarifies the historical picture in many places.

Other geographical terms also are sometimes treated in the same way. The noun (4) *y'ôr*, meaning "river" or "stream," often refers so clearly to the Nile River that R translates it "the Nile."

Similarly the common word for "sea," (5) *yām*, is applied to the Nile River in Is 18.2 and 19.5, and R renders it "the Nile." The usual word for "river," (6) *nāhār*, is sometimes used practically as a proper name for the Euphrates; R then reads "the River" or "the Euphrates." Two nouns meaning "forest" are taken by R as place-names in one or more places: (7) *hōreš*, "in the wood—"at Horesh (1 Sam 23.15f, 18f); (8) *ya'ar*, "the wood—"Jaar (Ps 132.6).

Many other common nouns, rendered as such by J, are used as names or parts of names, geographical or personal. Place-names beginning with "Beth-" ("house of") are especially common. Cp Ps 95.8, "as in the provocation [Heb. *contention*], and as in the day of temptation—"as at Meribah, as on the day at Massah (cp § 58, No. 5). Note also the astronomical name, (9) *kīmāh*: "the seven stars—"the Pleiades (Amos 5.8, cp Job 9.9, "the Pleiades).

An important instance of J's translating, indeed mistranslating, a proper name as a common noun is (10) *š'ōl*, the name of the underworld or place of the dead: "the grave (Gen 37.35 etc., 30 times), hell (Deut 32.22 etc., 31 times), the pit (Num 16.30, 33; Job 17.16); "Sheol (cp § 46, No. 1).

In a few instances J confuses a proper name with a noun with which it has no real connection, though resembling it in sound or appearance. A poetic form of the Hebrew name of Egypt, (11) *māšōr*, in the four verses where it occurs, is taken by J as a common noun which looks and sounds exactly like it: "besieged places—"Egypt (2 Kings 19.24; Is 37.25); "the brooks of defence—"the branches of Egypt's Nile (Is 19.6; cp § 42, No. 4); "the fortified cities . . . the fortress—"Egypt . . . Egypt (Mic 7.12). Cp Ezek 27.11, "with thine army—"and Helech [Or *and your army*]; here what J understands as a noun with a possessive suffix is more probably a form of the name Cilicia, or perhaps Chalcis.

The fact that Hebrew names usually consist of one or more common words makes it difficult sometimes to choose between transliterating and translating them. The name Adam, for instance, means simply "man"; it is the word used in that sense, e.g., in Gen 1.26ff. In 5.2 it is applied to both Adam and Eve. R changes Adam to Man here and nine times in chapters 2f, but

keeps Adam eight times in chapters 3–5. The symbolic names in Hos 1f are transliterated by J with translations in the margin; R translates them, except that in 2.22 Jezreel is kept, with a note. In Is 62.4 J translates the first two names, Forsaken and Desolate, and R follows with notes. J then, however, shifts to transliteration with translations in the margin; R puts the readings of J's notes in the text and *vice versa*. In Jer 23.6 and 33.16 J and R both translate the name. Several place-names are transliterated in J and translated in R; e.g., ^JMaktesh—^Rthe Mortar (Zeph 1.11); ^Jthe stone Zohemoth—^Rthe Serpent's stone (1 Kings 1.9).

Some of the differences in names between J and R reflect different readings of the Hebrew text (see Part Three).

Chapter X

DIVINE BEINGS

§43 The number of Hebrew and Aramaic words in the interpretation of which R differs from J is much too large to permit even a bare list of them here. Some idea of the range and nature of the differences, however, may be given by presenting a selection of such words, grouped under general headings. This manner of presentation is convenient because there is often much overlapping of meaning among several words.

In a great many cases R's choice of a different rendering does not reflect a different understanding of the Hebrew word but the Committee's judgment as to the best way of representing its meaning in the particular context. Sometimes considerations of rhythm or metrical form have determined the choice. In other cases a slightly different shade of meaning may be conveyed by the use of a word which is synonymous with the one in J. Only changes expressing a real difference of interpretation, and only a sampling of these, can be noted here.

Some changes involve the Hebrew words for God. (1) *'lōhīm*. Since this word is plural in form even when applied to the one true God, only the context can tell whether it is so intended or refers to pagan gods. Usually the reference is quite clear, but not always. In Hos 14.3, for instance, "the work of our hands" may refer to several pagan idols; J assumes this and reads, "neither will we say any more to the work of our hands. . . . Ye are our gods." R, however, sees here a reference to an image representing God himself, and so reads, "we will say no more, 'Our God,' to the work of our hands." On the other hand J makes the Philistines say in 1 Sam 4.7, "God is come into the camp"; in R they say, "The gods have come . . ." (cp v. 8).

In Ex 7.1 J takes this noun to mean "a god"; R reads "God."

Sometimes, however, R says "the gods" where J has "God" (e.g., Ezek 28.2; Dan 11.37; cp Deut 4.34, God—any god). J sometimes even says "a God," "any God," "that God," or "no God"; R in such places reads "god" (Ezek 28.2, 9; cp Jonah 1.6; also in Aramaic Dan 3.15, 28f; 6.7).

The same Hebrew noun is supposed by J, following a rabbinic tradition, to refer to human judges in Ex 21.6; 22.8f: ^Junto the judges—^Rto God (cp 22.28, ^Jthe gods [Or, *judges*]^RGod; 1 Sam 2.25, ^Jthe judge—^RGod). Ancient texts have made clear the real meaning in these places. Among the Hurrians of northern Mesopotamia, with whom the Hebrews had many cultural affinities, when a man was accused of crime and subjected to trial by ordeal, he was said to be "brought before the gods," i.e., before the idols in the temple. The Hebrews had no idols in the tabernacle or temple, but they carried over the idea of bringing a man accused of crime into the presence of God in the sanctuary to be judged.

In Ps 50.1 *'lōhīm* is used together with (2) *'ēl*, a related word for God which J here translates as an adjective, "mighty," R "The mighty One." Both this noun and No. 1 appear in several idiomatic expressions. In one of these *'ēl* is used in the sense of "power" (probably its original meaning): e.g., ^Jin the power of my hand—^Rin my power (Gen 31.29; cp Deut 28.32; Prov 3.27).

Another idiom means literally "cedars of God," "mountain of God," or the like; here too the noun is usually represented in J by an adjective: goodly, great, or mighty. R sometimes follows this precedent even where J translates literally; e.g., ^Jthe hill of God—^Rmighty mountain (Ps 68.15); ^JThe chariots of God—^Rmighty chariotry (v. 17; but cp 36.6); cp Eccles 8.2, ^Jthe oath of God—^Ryour sacred oath.

In other places, where the meaning is more literal, R reads "the mighty," though the Hebrew does not have the definite article; e.g., ^Jthe congregation of the mighty—^Rthe divine council (lit. congregation of God, Ps 82.1). So too when the noun is used in the plural J sometimes renders it "the mighty," and in one case R follows, adding a footnote: ^Jthe mighty—^Rthe mighty [Or *gods*] (Job 41.25). Here divine beings are clearly meant; so also when the noun in the plural follows "sons" (cp § 53): ^JO ye

mighty—^RO heavenly beings [Heb *sons of gods*] (Ps 29.1); ^Jthe sons of the mighty—^Rthe heavenly beings [Or *sons of gods*] (89.6).

A noun meaning “rock,” (3) *šūr*, is sometimes used in the OT in the sense of “God” or “god.” J translates it literally in Deut 32.4, 15, 30f, 37; but cp ^Jthe mighty One [Heb. *Rock*] of Israel—^Rthe Rock of Israel (Is 30.29); ^Jthere is no God [Heb. *rock*]^R—^Rthere is no Rock (44.8).

Translating idioms freely, J sometimes introduces the word “God” without italics where the Hebrew does not have it: e.g., ^JGod forbid—^RFar be it, Far from it; ^JWould (to) God—^RWould (that); ^JGod save the king [Heb. *Let the king live*]^R—^RLong live the king. In Neh 6.9, R follows J in inserting “O God” for clarity.

Several names or epithets of God appear in the OT, such as Almighty, Everlasting, and Most High; but there is practically no difference between J’s and R’s ways of treating them. In Ps 56.2, ^JO thou most High—^Rproudly, the word used, (4) *mārôm* (lit. height), is not the one usually rendered “Most High.” Note also (5) *’ābîr*: ^Jthe mighty God—^Rthe Mighty One (Gen 49.24; Ps 132.2, 5; cp *’abbîr*, § 47, No. 3; § 73, No. 3). (6) *neṣaḥ*: ^JStrength—^RGlory (1 Sam 15.29).

§ 44 The ancient name of the Hebrew God presents a difficult problem for the translator. In early times only the consonants of the Hebrew language were written (see §§ 9, 125); the name of God was therefore represented only by its four consonants, *YHWH* (the “Tetragrammaton”). By the time that vowels came to be indicated the divine name was considered too holy and dangerous to be pronounced aloud; the vowels of a noun meaning “Lord” (*’dōnāy*) were therefore attached to the consonants of the name in the manuscripts to remind readers to say “Lord” instead of uttering the sacred name.

Not until many centuries later was it supposed that these consonants and vowels were ever pronounced together, making the name Yehowah, or in Latin (which uses J for the sound of Y and V for the sound of W) Jehovah. This unhistorical form of the divine name is used by J in four places (Ex 6.3; Ps 83.18; Is 12.2; 26.4), and as part of three place-names (Gen 22.14; Ex 17.15; Judg 6.24). Elsewhere, following Jewish tradition, J reads “LORD,” spelled with capitals to show that it stands for the

sacred name. R (see footnote on Ex 3.15) adopts this practice even where J has "Jehovah," not only because "Jehovah" is not really Hebrew at all, but also because R is intended for use in worship, and for Christians as for Jews the one God needs no proper name to distinguish him from other deities.

In Gen 6.5 J reads "God," though the Hebrew has the name; R reads "the LORD." Twice J has "LORD" with capitals where the Hebrew says "Lord" (*'dōnāy*): in Ps 90.17 R correctly reads "Lord" but in Mal 1.12 keeps "LORD." Cp ^Jmy Lord—^Rthe LORD (Num 14.17); ^Jthe Lord—^Rthe LORD (Ps 130.6; in both places many Hebrew manuscripts have the name); ^Jmy Lord—^Rmy lords (Gen 19.18, addressing the two angels); ^JMy lord—^RO Lord (Is 21.8, apparently addressed to God but not clear).

A variant form of the divine name has only two consonants, *YH*. In Ps 89.8 and 94.7 both J and R use "LORD" for this also; in Ps 68.4 J reads "Jah," R "LORD."

Sometimes the sacred name is combined with "God" (*'lōhīm*, § 43). In Gen 2f both J and R read "the LORD God"; elsewhere varying combinations produce minor variations in translation; e.g., ^Jthe LORD God of heaven—^Rthe LORD, the God of heaven (Gen 24.7; cp vv. 27, 48; see also Ex 3.15, 18; 5.1; Is 37.21); cp ^JThe LORD, the LORD God, merciful—^Rthe LORD, the LORD, a God merciful (Ex 34.6).

Sometimes the name and "Lord" are used together; in the Hebrew the name is then given the vowels of the word for "God" (*'lōhīm*) to avoid saying "Lord" twice. In such places J usually has "God" for the name; R keeps this in Ps 109.21 but in 140.7 reads "O LORD, my Lord" (cp Ps 8.1). Cp ^Jthe Lord God of hosts—^Rthe Lord, the LORD of hosts (Is 10.23f; in 22.5 R follows J).

Twice the divine name is used idiomatically in the OT: in Song 8.6 both J and R read "a most vehement flame" (lit. "a flame of Yah"); in 1 Sam 20.8 J translates literally "a covenant of the LORD," R says "a sacred covenant," with a note, "*Heb a covenant of the LORD.*"

R inserts "the LORD" in two places to make the meaning clear: ^Jthat feareth—^Rwho fears the LORD (Prov 28.14); ^Jand shall consume—^Rthe LORD will destroy (Is 10.18).

§ 45 Several names of pagan deities appear in the OT. (1) The name Baal requires no comment except that where J has the Hebrew plural form, "Baalim," omitting the definite article, R reads "the Baals" (Judg 2.11 and often). The name Baal-peor occurs six times in J; R takes it as a place-name in Deut 4.3 (first time) and Hos 9.10; in Deut 4.3 (second time) and Ps 106.28 it reads "the Baal of Peor" and in Num 25.3, 5 "Baal of Peor."

(2) A god Chiun is named by J in Amos 5.26. R recognizes here the God Kaiwan, mentioned in Akkadian and other ancient sources. The Hebrew name has the same consonants (J uses *ch* for *k*); the vowels, which are those of a noun meaning "abomination" (*šiqqūš*), are probably inserted to indicate that the reader should use this word instead of pronouncing the shameful pagan name.

(3) With Baal or the Baals J sometimes mentions "groves." The Hebrew word is *asherah* (*šērāh*); it is often applied to a cult-object (see § 65, No. 3), but in 1 Kings 15.13; 18.19; 2 Kings 21.7; 23.4; and 2 Chron 15.16 it is the name of the goddess Asherah, called Athirat in the Ugaritic texts (§ 38). The plural form Asheroth in Judg 3.7 indicates a class of such goddesses, corresponding to the Baals.

(4) The god Molech is named several times (Lev 18.21 etc.); in Amos 5.26 J spells the name Moloch, but the correct reading there is "your king," as in J mg and R. Cp ^Jthe king—^Rthe king [Or *Molech*] (Is 30.33); ^Jthe king—^RMolech [Or *the king*] (57.9). The question in these places is what vowels should be read with the consonants *MLK* (see §§ 19, 130). A variation of this name is that of the Ammonite god, Milcom (1 Kings 11.5, 33; 2 Kings 23.13). This differs only in its vowels from the Hebrew noun and suffix meaning "their king" (*malkām*). In three verses where the Hebrew says "their king" it should be "pointed" (§125) "Milcom": ^Jtheir king's crown—^Rthe crown of their king [Or *Milcom*] (2 Sam 12.30); ^Jtheir king [Or, *Melcom*]^RMilcom (Jer 49.1, 3); ^JMalcham—^RMilcom (Zeph 1.5).

Other names of pagan deities appear only rarely. They are not always recognized by J:

e.g., (5) ^Jfor that troop . . . unto that number—^Rfor Fortune . . . for Destiny (Is 65.11); (6) ^Jare . . . swept away—^Ras Apis fled (Jer 46.15, a matter of vowels and word-division, § 131); (7) ^Jthe multitude [Or, *nourisher*. Heb. *Amon*]^RAmon (v. 25); (8) ^Jthe sin of Samaria—^RAshimah of Samaria (Amos 8.14; cp 2 Kings 17.30, Ashima); (9) ^Jthe tabernacle [Or, *Sikkuth*]^RSakkuth (Amos 5.26).

§ 46 As modern poets make allusions to Greek and Roman mythology, so the Hebrew poets sometimes alluded to the myths of their ancestors or their neighbors. Ancient sources enable us now to recognize such allusions. Thus the personification of (1) "hell" (*š'ōl*, § 42, No. 10), (2) "destruction" (*baddōn*), and (3) "death" (*māwet*), doubtless only a figure of speech for the Hebrews, had a mythological background: ^JHell . . . and destruction—^RSheol . . . and Abaddon (Job 26.6; cp Prov 15.11; 27.20); ^JDestruction and death—^RAbaddon and Death (Job 28.22; cp 31.12; Ps 88.11; Is 28.18).

The names of two mythological monsters are used in Job 40f as poetic designations of natural creatures: (4) ^Jbehemoth [Or, *the elephant*, as some think]^RBehemoth [Or *the hippopotamus*] (40.15); (5) ^Jleviathan [i.e., *a whale*, or, *a whirlpool*]^RLeviathan [Or *the crocodile*] (41.1; see also Is 27.1). Both the name Leviathan and the terms applied to this monster in Is 27.1 (see also Job 26.13, where the name is not used) have now appeared in Ugaritic mythological texts (see § 38).

(6) Another term drawn from pagan mythology (*hēylēl*) is applied to the king of Babylon in Is 14.12: ^JO Lucifer [Or, *O day star*], son of the morning—^RO Day Star, son of Dawn. The word rendered "morning" and "Dawn" (*šahar*) is the name of a god in the Ugaritic texts.

(7) The Hebrew noun translated "the deep" (*thōm*) in Gen 1.2 is related to the Babylonian name of the primeval dragon of chaos, Tiamat. In Is 51.10 this word appears in connection with a reference to (8) a mythological monster, Rahab (v. 9). The name Rahab is used also as a figurative designation of Egypt; in Ps 87.4; 89.10, it is recognized as such by J, but cp Job 9.13, ^Jthe proud helpers—^Rthe helpers of Rahab. The Babylonian creation epic speaks of "the helpers of Tiamat." See also 26.12f; Is 30.7.

(9) The word translated "dragon" by JR in Is 51.9 (*tannin*) is used in 27.1 in connection with Leviathan; it appears also in many other places. Often it refers actually to wild animals (see § 73, No. 14); R keeps "dragon," however, in Ps 74.13 and Ezek 29.3, as well as Is 27.1 and 51.9.

The Ugaritic texts speak of (10) a god whose name is a common Semitic word for "sea" (*yām*); in other words, the sea, like the earth and sky, was deified. For the Hebrew poets this god would be a mythological creature. (11) In Job 9.8, "and treadeth upon (R trampled) the waves of the sea," the word translated "wave" (*bāmāh*) usually means "high place" in Hebrew (see § 65, No. 2); in Ugaritic, however, it means "back." R therefore adds a note, "Or trampled the back of the sea dragon."

§ 47 Hebrew words designating angels, demons, etc. cause some difficulty. (1) The common word for "angel" (*mal'āk*), like the corresponding Greek noun, means primarily "messenger."

Note, e.g., ^Ja messenger—^Ran angel (Job 33.23); ^Jthe angel—^Rthe messenger [Or *angel*] (Eccles 5.6). The fact that (2) the Hebrew word for "spirit" (*rūah*) means also "wind" (§ 50, No. 4) creates additional confusion in Ps 104.4, ^JWho maketh his angels spirits—^Rwho makest the winds thy messengers (see also §§ 94, 123).

Other words are occasionally translated "angel." (3) One so rendered by both J and R in Ps 78.25 (*'abbir*, § 73, No. 3) is closely related to the one translated "mighty" or "Mighty One" when applied to God (*'ābir*, § 43, No. 5). In Ps 8.5, where J reads "a little lower than the angels," the Hebrew, as translated literally by R, says "a little lower than God" (*'lohīm*). See also §§ 43 and 53 for "sons of God," meaning divine beings.

The words (4) "cherub" and (5) "seraph" are simply taken over from the Hebrew for lack of equivalent English words. In the plural (§ 11) J adds an *s* to the Hebrew plural ending *-im*; R keeps the Hebrew ending only.

J uses "devil" for two Hebrew nouns; R translates one of them (6) *šēd*, "demon" (Deut 32.17; Ps 106.37), the other, (7) *sā'ir*, "satyr" (Lev 17.7; 2 Chron 11.15). The (8) "doleful creatures" (*'ōhīm*, R "howling creatures") of Is 13.21 are possibly demonic

beings but more probably beasts of prey; the (9) "screech owl" (J) of 34.14, however, is a female demon (*lilit*, R night hag), attested by both Assyrian and later Jewish sources.

(10) In Lev 16.8, 10, 26 J preserves an old but erroneous interpretation: ^Jscapegoat [Heb. *Azazel*]^RAzazel. The Hebrew word is the name of a wilderness demon, and the sacrificial goat is sent into the wilderness not "to be a scapegoat" or "for a scapegoat" but "to Azazel."

(11) In New Testament times Belial was a name for Satan (2 Cor 6.15). In the OT it is still an abstract noun with its original meaning, "worthlessness" (lit. without profit). J often recognizes this meaning (see § 61, No. 10), but sometimes renders the word as a proper name, especially when it is used idiomatically with "son" (see § 25; § 52, No. 2):

^Jchildren of Belial^Rbase fellows (Deut 13.13; Judg 20.13), worthless fellows (1 Sam 10.27), worthless scoundrels (2 Chron 13.7); ^Jsons of Belial^Rbase fellows (Judg 19.22; 1 Kings 21.10), worthless men (1 Sam 2.12), godless men (2 Sam 23.6); ^Jsuch a son of Belial^Rso ill-natured (1 Sam 25.17); ^Jdaughter of Belial^Rbase woman (1.16).

Similarly the word is used with "man" instead of "son":

^Jman of Belial^Rill-natured fellow (1 Sam 25.25), worthless fellow (2 Sam 16.7); ^Jmen of Belial^Rbase fellows (1 Kings 21.13); ^Jall the wicked men and men of Belial^Rall the wicked and base fellows (1 Sam 30.22, lit. every man of evil and of worthlessness).

(12) The name Satan itself was originally a common noun, meaning "adversary." It is still often so used in the OT. In legal terminology it designates the plaintiff or prosecutor (see § 54, No. 1). In a few places, however, R keeps "Satan," with or without a note: ^JSatan [Heb. *the Adversary*]^RSatan [Heb. *the adversary*] (Job 1.6; JR without note vv. 7, 9, 12; 2.1-4, 6f; also 1 Chron 21.1); ^JSatan [i.e., *an adversary*]^RSatan (Zech 3.1).

MAN: PHYSIOLOGICAL AND PSYCHOLOGICAL TERMS

§ 48 With a few exceptions, J and R do not differ much as to the literal meaning of Hebrew terms for the body and its parts or constituent elements (bone, flesh, blood, etc.). There are many differences, however, in English terminology. Several of the Hebrew words in question, like some of our own, are often used with derived or figurative meanings and in idiomatic expressions. Sometimes both J and R translate freely, and in such cases they do not always agree in their interpretations of the idioms;

e.g., J*in the time of thine anger*—R*when you appear* (lit. at the time of your face, Ps 21.9); J*The anger* [Or, *face*] *of the LORD*—R*The LORD himself* (Lam 4.16); J*by labour* [Heb. *with the hand*]—R*little by little* (Prov 13.11); J*cannot get* [Heb. *his hand reach not*]—R*cannot afford* (Lev 14.21; cp vv. 22, 30, 32; Ezek 46.7).

More often, however, J translates such expressions literally and R interprets them.

The following examples may be noted: J*blood*—R*lifeblood, life, bloodshed, bloodguilt, death, homicide, murder*; J*thy flesh*—R*you*; J*this own flesh*—R*himself*; J*my flesh*—R*my kinsmen*; J*fat*—R*rich*; J*make fat*—R*enrich*; J*fatness*—R*abundance*; J*They are inclosed in their own fat*—R*they close their hearts to pity* (Ps 17.10); J*face*—R*favor, presence, edge, front, surface*; J*turn away the face of*—R*repulse*; J*in the eyes of*—R*in the sight of*; J*covering of the eyes*—R*vindication*; J*hath an evil eye*—R*is stingy, a miserly man*; J*in the ears of*—R*in the hearing of* (J sometimes uses "audience" in this sense for "ears," § 13); J*the smell of thy nose*—R*the scent of thy breath*; J*mouth*—R*speech, talk, word*; J*cry with my mouth*—R*cry aloud*; J*from my mouth*—R*at my dictation*; J*harden the neck*—R*be stubborn*; J*lift up the hand*—R*swear*; J*strike hands*—R*give pledges, give security*; J*though hand join in hand*—R*Be assured* (lit.

hand to hand, Prov 11.21; 16.5); ^Jaccording to the state of the king [Heb. *according to the hand of the king*]^Raccording to the bounty of the king (Esther 1.7; cp 2.18); cp ^Jat hand^Rnear; ^Jout of hand^Rat once (where ^J uses these two phrases the Hebrew does not have "hand"); ^Jfrom the belly^Rfrom birth (cp Hos 9.11, ^Jfrom birth^Rno pregnancy, see § 84); ^Jfrom my mother's belly^Rsince my mother bore me; ^Jall that openeth the womb^Rall their first-born; ^Jthe offspring of thy bowels^Ryour descendants; ^Jforgotten of the foot^Rforgotten by travelers; ^Jat his feet^Rclose behind; ^Jat thy feet^Rin thy steps; ^Jto his foot^Rat every step.

Sometimes ^R merely substitutes for ^J's words more modern or more customary terms without any difference of meaning;

e.g., ^Jcountenance, visage^Rface; ^Jpaps^Rbreasts; ^Jteats^Rbreasts, bosom; ^Jreins^Rkidneys (Or *heart*); ^Jmaw^Rstomach; ^Jnavel^Rflesh [Heb *navel*]; ^Jstones^Rtesticles.

§ 49 No difference as to the literal meaning of the Hebrew is implied when ^R, in order to make the meaning of an expression clearer for modern readers, substitutes one part of the body for another, or the whole body for one of its parts;

e.g., ^Jbones^Rbody, limbs; ^Jskin^Rbody; ^Jcrown of the head^Rbrow, head, scalp; ^Jmouth to mouth^Rface to face; ^Jin thine hands^Ron your back (lit. between your hands, Zech 13.6); ^Jliver^Rentrails; ^Jfifth rib^Rbelly, body; ^Jbelly^Rbody, womb; ^Jwomb^Rbody; ^Jbowels^Rbody, stomach, womb; ^Jat thy side^Rin the arms; ^Jupon her sides^Ron her hip; ^Jback parts^Rside; ^Jbuttocks^Rhips; ^Jreins^Rloins, waist; cp ^Jthe girdle of their loins^Ra waistcloth; ^Jstones^Rthighs; ^Jthigh^Rlegs; ^Jfeet^Rlegs.

Such substitutions are often made when an organ is used to indicate feeling, thought, or will, because the notions of the ancient Hebrews concerning these matters differed considerably from ours. Like other ancient peoples, the Hebrews did not think of the brain as the organ of thought. What we call the mind they located in the heart;

hence, e.g., ^Jheart^Rmind (^J too sometimes reads "mind" for Hebrew "heart"), sense, understanding; cp ^Junderstanding [Heb. *heart*]^Rsense (Prov 17.18; without note Hos 7.11); ^Jwisdom [Heb. *heart*]^Runderstanding (Job 36.5). Hebrew has many idiomatic uses of "heart,"

sometimes expressing attitude, purpose, or will; e.g., ^Jheart—^Rconscience, courage, soul, spirit, will; ^Jwith a perfect heart—^Rwith full intent; ^Jpurposed in his heart—^Rresolved; ^Jsaid in his heart—^Rsaid to himself; ^Jspoke kindly unto [Heb. *to the heart of*]^Rspoke tenderly to (Gen 34.3); ^JSpeak ye comfortably [Heb. *to the heart*]^Rspeak tenderly (Is 40.2; cp 2 Sam 19.7; 2 Chron 30.22). R uses "heart" for a different word (*qereb*, lit. midst) in Ps 5.9; 94.19; Is 16.11. In Deut 10.15 and Jer 8.21 R uses "heart" to translate other expressions idiomatically.

In contrast with such differences of rendering rather than interpretation, R differs from J on the meaning of some physiological terms, or words taken as such in J:

(1) *gab*: ^Jbody—^Rdefense (Job 13.12 twice). (2) *qaneh*: ^Jthe bone [Or, *the chanelbone*]^Rits socket (Job 31.22). (3) *ḥammūq*: ^Jjoints—^Rrounded (Song 7.1). (4) *qtar* (Aramaic): ^Jthe joints [Or, *girdles*. Is 5.27. Chald. *bindings*, or *knots*] of his loins—^Rhis limbs (Dan 5.6 with *ḥraṣ*). (5) *ʾōrēq*: ^Jmy sinews—^Rthe pain that gnaws me (Job 30.17, lit. my gnawers). (6) *šammāh*: ^Jlocks—^Rveil (Song 4.1, 3; 6.7). (7) *raqqāh*: ^Jtemples—^Rcheeks (4.3; 6.7). (8) *zīw* (Aram.): ^Jcountenance [Chald. *brightness*]^Rcolor (Dan 5.6, 9f; 7.28). (9) *šawwārōn*: ^Jneck—^Rnecklace (Song 4.9). (10) *ʾtin*: ^Jbreasts [Or, *milk pails*]^Rbody [The meaning of the Hebrew word is uncertain] (Job 21.24). (11) *tuḥāh*: ^Jinward parts—^Rclouds [same note] (Job 38.36). (12) *šekwī*: ^Jheart—^Rmists [same note] (same v.). (13) *šarīr*: ^Jnavel—^Rmuscles (Job 40.16). (14) *šēlaʾ*: ^Jside—^Rstumbling (Job 18.12). (15) *nāšeh*: ^Jwhich shrank—^Rof the hip (Gen 32.32 twice). (16) *ʾāqēb*: ^Jheel—^Rpersecutor (Ps 49.5).

There are a few differences also in the interpretation of terms designating physical afflictions, diseases, etc., aside from such obvious changes in English terminology as "blemish" for "spot" or "plague" for "pestilence":

(17) *ʾōpel*: ^Jemerod (i.e., hemorrhoid, see § 11)—^Rulcer (Deut 28.27), tumor (1 Sam 5.6, 9.12; 6.4f). (18) *ṭḥōr*: ^Jemerod—^Rtumor (1 Sam 6.11, 17). (19) *šārebēt*: ^Jburning—^Rscar (Lev 13.28). (20) *šappahat*: ^Jscab—^Reruption (13.2, 6ff; 14.56). (21) *yabbelet*: ^Jwen—^Rdischarge (22.22).

§ 50 No Hebrew word has the same meaning or range of meanings as our word "soul," yet no Hebrew word has more varied and at the time important meanings than (1) *nepeš*, the noun usually translated "soul" (about 470 times in J). Its original meaning was apparently "throat," then "breath," etc.

It has many different renderings in both J and R. Not much more than a bare list of them can be given here, but this may serve to show the broad connotations and associations of the word in the OT. Here again, while J and R use many of the same English words, they frequently interpret the Hebrew word differently in particular places.

The following renderings of *nepeš* may be noted:

^JR soul, life, person, myself etc., man, heart, mind, desire, appetite; ^Jghost,¹ lust (see § 14), pleasure, will; ^Rcraving, greed, hunger, fancy, courage, spirit, strength, slave. Cp ^JHe that laboureth—^RA worker's appetite (Prov 16.26; J paraphrases the supposed meaning, "A laboring person"); ^Jmy mind—^RI; ^Jthy mind—^Ryou; ^Jslay him [Heb. *smite him in life*]^Rwound him mortally (Deut 19.6, cp v. 11); ^Jbeast for beast [Heb. *life for life*]^Rlife for life (Lev 24.18); ^Jthe soul that—^Rhe who; ^Jthe soul of the people—^Rthe people; ^Jmake his soul enjoy good [Or, *delight his senses*]^Rfind enjoyment (Eccles 2.24); ^Jtablets [Heb. *houses of soul*]^Rperfume boxes (Is 3.20); ^Jponds for fish [Heb. *of living beings*]^Rwill be grieved (19.10, lit. grieved of soul; J mistakes for a noun meaning "pool" an adjective spelled and pronounced like it but of different derivation).

Combined with an adjective (*hay*) meaning "alive" or "living," *nepeš* is rendered as follows:

^Ja living soul—^Ra living being (Gen 2.7); ^JR living creature (Gen 1.21, 24); ^Jcreature that hath life—^Rliving creature (v. 20); ^Jlife [Heb. *a living soul*]^Rthe breath of life (v. 30); ^Jthing that liveth—^Rliving creature (Ezek 47.9).

Both with and without the adjective "dead," *nepeš* also sometimes (very strangely to us) means "dead body"; so JR Num 6.6, 11; 9.6f, 10; 19.11, 13; Hag 2.13.

J uses "soul" also for two other Hebrew nouns, (2) *ndibāh* (Job 30.15, ^Jmy soul [Heb. *my principal one*]^Rmy honor), and (3) *nšāmāh* (Is 57.16, ^Jthe souls—^Rthe breath of life). The latter is the noun translated "breath" in Gen 2.7; 7.22; and often. It is

¹ Job 11.20, ^Jthe giving up of the ghost [Or, *a puff of breath*]^Rto breathe their last; Jer 15.9, ^Jshe hath given up the ghost—^Rshe has swooned away; elsewhere "give up the ghost" stands for a verb meaning "perish."

also translated "spirit" by JR in Job 26.4; Prov 20.27. Cp ^Jblast—^Rbreath (Job 4.9); ^Jinspiration—^Rbreath (32.8).

Used in parallelism with this noun in the two places just cited is (4) *rūah*, the word most commonly rendered "spirit": ^Jthe breath of his nostrils—^Rthe blast of his anger (Job 4.9); ^{JR}spirit (32.8). Like corresponding nouns in Greek, Latin, and other languages, *rūah* means primarily "wind." Both J and R often so render it;

e.g., ^{JR}wind (Gen 8.1 and often); ^Jwind—^Rair (Jer 14.6), blast (Is 27.8), breath (Job 7.7); ^Ja destroying wind—^Rthe spirit of a destroyer (Jer 51.1); ^Jtempest—^Rwind (Ps 11.6); cp ^Jwhirlwind—^Rstormy wind (Ezek 1.4, with *š'ārāh*); ^Jblast—^Rspirit (2 Kings 19.7; Is 37.7; cp Is 25.4, ^{JR}blast).

From this the transition to "breath" is easy;

note, e.g., ^{JR}breath (Ps 146.4; Ezek 37.8, 10); ^Jbreath—^Rbreath [Or *spirit*] (Job 12.10; Ezek 37.5f); ^Jwind [Or, *breath*]^Rbreath (Ezek 37.9, 1st time); ^Jwind—^Rbreath [Or *wind* or *spirit*] (same v., 2d and 3d times); ^Jbreath [Or, *spirit*]^Rspirit (Job 17.1).

Like *nepeš*, *rūah* may be used as the equivalent of a personal pronoun; e.g., ^Jmy breath—^RI (Job 19.17). In Is 26.9, indeed, both nouns are used practically as the subjects, or in apposition with the subjects, of verbs in the first personal singular: ^JWith my soul have I desired thee . . . yea, with my spirit within me will I seek—^Rmy soul yearns for thee . . . my spirit within me earnestly seeks.

Thus the idea of "spirit" is reached;

so, e.g., ^{JR}spirit (Eccles 8.8); ^Jspirit—^Rwind (Job 26.13; Eccles 1.14, 17; 2.11, 17, 26; 4.4, 6, 16; 6.9); ^Jspirit [Or, . . . *wind*]^Rwind (Mic 2.11); ^Jspirits—^Rwinds (Ps 104.4, see § 44, No. 2); ^Jthe four spirits [Or, *winds*]^Rthe four winds (Zech 6.5; cp Ezek 37.9, ^{JR}the four winds); ^Jthe Spirit of the LORD—^Rthe wind of the LORD (Is 59.19, cp § 7).

The ambiguity of this Hebrew noun creates a difficulty for the interpreter already in Gen 1.2, where R agrees with J in reading "Spirit," but recognizes the view of many commentaries in a note, "Or *wind*."

Chapter XII

ETHNIC AND SOCIAL RELATIONSHIPS

§ 51 From the first chapter of Genesis on, the OT recognizes the unity of mankind. The relatively modern but now antiquated concept of race is quite alien to the Bible. In J the word "race" occurs twice in the OT and twice in the NT; in all four places it refers to an athletic contest. R introduces it in Ezra 9.2, where J translates literally "seed" (see § 34).

The historical divisions of mankind into peoples and nations are indicated by several Hebrew words, of which the following are the most important:

(1) *gôy*: ^JRnation, people; ^JGentiles, heathen (R keeps "heathen" only in Ps 79.1). (2) *'am*: ^JRpeople; cp ^Jpeople—^Rpeoples (often; J uses "people" for both singular and plural), nations, men, multitude, army, soldiers, troops, kindred. (3) *l'ôm*: ^Jpeople—^Rpeoples, nations; ^Jfolk—^Rnations.

(4) *matteh*: ^JRtribe; cp ^Jrod—^Rtribe (Mic 6.9); ^Jrod, staff, ^Rstem, shaft. (5) *šēbet*: ^JRtribe; cp ^Jrod [Or, *tribe*]—^Rtribe (Ps 74.2; without note Jer 10.16; 51.19; cp Ps 125.3, ^Jrod—^Rscepter; Judg 5.14, ^Jpen—^Rstaff). (6) *pluggah*: ^Jdivision—^Rclan, grouping. (7) *'elep*: ^Jfamily, thousand—^Rclan. (8) *mšpāḥāh*: ^Jfamily—^Rclan, tribe, people; ^Jhousehold, kind, kindred—^Rfamily. (9) *bayit* (lit. house): ^Jin families [Heb. *in a house*]^Ra home (Ps 68.6). Cp *bēt 'āb*: ^JRfather's house, family; ^Jfather's household, principal house, families of the fathers.

§ 52 There is no uncertainty as to the primary meaning of the basic words for "father," "mother," "son," "daughter," etc.; but some of them are occasionally used with extended or figurative meanings which may be misunderstood if the words are rendered literally.

Thus (1) *'āb*: ^Jfather—^Rancestor (Judg 18.29); ^Jthe tribes of their fathers—^Rtheir ancestral tribes (Num 1.16, 47).

(2) *bēn* (son): ^Jsons—^Rgrandchildren (Gen 31.55), young men (Song 2.3); ^Jnephews [Heb. *sons' sons*]^Rgrandsons (Judg 12.14; cp § 14 for J's use of "nephew"). This noun is often used idiomatically; e.g., ^Jthe son of wickedness—^Rthe wicked (Ps 89.22); ^Jcame up in a night [Heb. *was the son of the night*]^Rcame into being in a night (Jon 4.10; cp same v., ^{JR}perished in a night, lit. a son of night perished). For other examples see § 14 on J's use of "children"; also § 43, No. 2, and § 53 on "son of man" and "son of God."

(3) *bat* (daughter): ^Jdaughter [Or, *granddaughter*: See ver. 18]^Rgranddaughter (2 Kings 8.26); ^Jdaughter—^Rmaiden (Song 2.2; 6.9; 7.1), woman (Gen 27.46 three times, etc.); ^Jking's daughter—^Rprincess (Jer 43.6); ^Jdaughter dwelling in, daughter that doth inhabit—^Rinhabitant of (Jer 48.18f); ^Jdaughters of Canaan—^RCanaanites (Gen 36.2); ^Jdaughter of Tyre—^Rpeople [Heb *daughter*] of Tyre (Ps 45.12); cp daughter of Jerusalem, daughter of Zion (for Jerusalem or its people, JR often); ^Jthe daughter of my people—^Rmy people (Jer 8.11; 9.7; JR often read daughter of my people). The villages clustered about a large town are called in Hebrew its daughters; hence, e.g., ^Jher daughters—^Rits villages (i.e., of Rabbah, Jer 49.2; cp Num 21.25 and often, ^{JR}villages; Josh 15.45–61 and often, ^Jtowns—^Rvillages).

(4) *'āḥ* (brother): ^Jbrother—^Rkinsman, fellow; ^Jevery man against his brother—^Rto one another (Mal 2.10). In the plural R uses "brothers" for the literal meaning, "brethren" for extended or figurative meanings; ^Jbrethren—^Rbrothers (Gen 9.22 etc., 122 times), brethren (Lev 10.4 etc., 53 times); cp ^Jbrethren—^Rkinsmen, kinsfolk, people; ^Jtheir brethren the priests—^Rtheir fellow priests (Ezra 6.20); ^Jthe brotherly covenant [Heb. *the covenant of brethren*]^Rthe covenant of brotherhood (Amos 1.9). See also § 63, No. 5 (*gō'el*).

§ 53 Especially important among the idiomatic uses of "son" is the expression "son of man," because of its later use as a Messianic title. In the OT it means simply a member of the human race, but it was well adapted for Messianic use, meaning "the Man." Once it had come to be used in this way, several OT passages were naturally interpreted as Messianic though not originally so intended.

The following examples illustrate the use and translation of this idiom:

^Json of man—^Rman (Jer 49.38; cp Job 16.21, ^{JRa} man); ^Jsons of men—^Rmen (Ps 4.2; Eccles 9.3; Jer 32.19), man (Eccles 2.8; cp Prov 8.31; Eccles 9.12 ^{JR}sons of men). ^R keeps "son of man" where the expression is used in parallelism with another word for "man," e.g., Ps 8.4; Jer 51.43; cp ^Jsons of man—^Rsons of men (Prov 8.4). See also "children of men," § 13.

The use of "son of man" as a form of address for the prophet in Ezekiel (2.1 etc.) requires no change of translation.

A variation of the idiom occurs in Ps 62.9, using two different words for "man" (*'ādām* and *'is*): ^Jmen of low degree . . . men of high degree—^Rmen of low estate . . . men of high estate (lit. sons of mankind . . . sons of a man).

As a "son of man" is a human being, so a "son of God" is a divine being. For the Hebrews this could only mean an angel or the like (see § 43), as in Gen 6.2, 4; Job 1.6; 2.1; 38.7. Among polytheists, however, or when used with reference to one of their deities, it meant simply a god. In Psalms 29 and 89 this polytheistic background is still evident, though obscured by ^J's rendering "the mighty" (cp § 43), which agrees with a few Hebrew manuscripts: ^Jye mighty [Heb. *ye sons of the mighty*]^{—RO} heavenly beings [Heb. *sons of the gods*] (Ps 29.1); ^Jthe sons of the mighty—^Rthe heavenly beings [Or *sons of gods*] (89.6).

In Ps 82.6 the "gods" (cp v. 1) are called "sons of the Most High" (^J "children of the most High," cp § 13). Here, as in Ps 58.1, the reference is probably to the pagan rulers whose claims to be divine are thus ironically recalled.

Sometimes the redeemed people of God are called his sons: ^Jmy sons—^Rmy children (Is 45.11); ^Jthe children—^Rmy sons (Jer 3.19), his sons (Hos 11.10; cp 1.10, ^{JR}sons of the living God; 11.1, ^{JR}my son; Jer 31.20, ^{JR}my dear son).

In a special sense the Hebrew king was called God's son. Promising David a son to succeed him, God says in 2 Sam 7.14, "I will be his father, and he shall be my son." Here again the expression acquired new meaning later when it was applied to the promised Messiah, and this meaning was then read back into the OT where it was not intended. So especially Ps 2.7, ^JThou art my Son—^RYou are my son. Here ^J assumes that Christ, the Messiah, is addressed; ^R understands the psalm as a coronation

ode for the king, who is "begotten," i.e., adopted, as God's son when he is anointed (for v. 12 see § 142).

In Dan 3.25 J again sees a reference to Christ, though the Aramaic expression does not have the "determinate" form which would justify the translation "the Son of God," and the words are spoken by the pagan king, Nebuchadnezzar. R sees here the ancient idiom and therefore reads "a son of the gods," i.e., a god.

Chapter XIII

LEGAL TERMINOLOGY

§ 54 The major themes of Sin, Judgment, and Salvation are commonly presented in the OT in the language of ancient Hebrew court procedure. The terms thus used are therefore of more than cultural interest; in fact the OT uses them figuratively, with a religious application, far more often than in their literal sense. The words used for the charge or accusation, the plaintiff or prosecutor, the controversy or case, and the like, have a religious significance which is better understood when their original meaning is recognized.

(1) We have seen (§ 47, No. 12) that the name Satan is a word meaning "adversary," used in legal terminology for the plaintiff or prosecutor. This noun, *šāṭān*, is often translated "adversary" (so JR Num 22.22; 1 Sam 29.4; 2 Sam 19.22; 1 Kings 5.4; 11.14, 23, 25); cp Ps 109.6, ^JSatan [Or, *an adversary*]^Ran accuser. The plaintiff in a Hebrew trial evidently stood at the right side of the defendant; hence, in the verse just cited, ^Jstand at his right hand—^Rbring him to trial [Heb *stand at his right hand*] (in v. 31 the expression is effectively used in a different sense). Note also Zech 3.1, where the high priest is arraigned before the angel of the LORD, with "Satan standing at his right hand to accuse him." In these same passages and others we find also (2) the verb *šṭn*:

^Jare my adversaries—^Raccuse me (Ps 109.4); ^Jmine adversaries—^Rmy accusers (participle, vv. 20, 29); ^Jthem . . . that are adversaries to my soul—^Rmy accusers (Ps 71.13, cp § 50); ^Jto resist him [Heb. *to be his adversary*]^Rto accuse him (Zech 3.1).

Several words are used for the legal process as a controversy:

(3) *rib*: ^Jcause—^Rcase, suit; ^Jcontroversy—^Rcause, dispute, indictment; ^Jstrife—^Rcontention, quarrel; cp Job 31.35, mine (R my) adversary (lit. the man of my dispute). (4) *RYB*: ^Jcontended with—^Rbrought a complaint against; ^Jcontend thou—^Rplead your case; ^Jcalled to contend—^Rwas calling for a judgment; ^Jdebate—^Rcontend; ^Jplead—^Rcomplain, contend; ^Jstrive—^Rcontend, bring into court. R sees a participle of this verb where J sees an adjective in Is 19.20, ^Ja great one—^Rwill defend. Sometimes this verb is used with the noun (No. 3) as cognate object (§ 103): ^JDebate thy cause—^RArgue your case; ^Jpleaded the cause of—^Ravenged; ^Jplead my cause—^Rdefend my cause; ^Jthou hast pleaded the cause of my soul—^Rthou hast taken up my cause. (5) *YKH* (§ 56, No. 4): ^Jplead—^Rcontend, make an argument; ^Jplead for—^Rmaintain the right of. (6) *biqqōret*: ^Jshe [Or, they] shall be scourged [Heb. *there shall be a scourging*]^Ran inquiry shall be held (Lev. 19.20).

§ 55 Several very important words are formed from a root which means determining what is right, maintaining or restoring the rights of those who are wronged, and punishing wrongdoers.

(1) *šPT* (JR usually judge): ^Jdefend—^Rgive justice to; ^Jjudge—^Rdefend, defend the cause of, do justice to, bring judgment on, decide, give judgment, hold judgment, pass judgment on, pronounce judgment, administer justice, govern, rule, try, vindicate; ^Jbe the judge—^Rexecute judgment. Stem II (see § 105): ^Jbe judged—^Rbe brought to trial; ^Jplead—^Rargue, bring to judgment, execute judgment, go to law; ^Jreason—^Rplead. (2) *šōpēt* (I participle of No. 1, used as noun, JR usually judge): ^Jtheir judges—^Rthose who shall condemn them; ^Jjudge—^Rruler. (3) *mšōpēt* (III participle of No. 1): ^Jto my judge—^Rto my accuser [Or *for my right*] (Job 9.15). (4) *šēpet* (always plural, ^{JR}judgments 9 times): ^Jjudgments—^Racts of judgment, judgment, condemnation.

(5) *mišpāt* (JR often judgment): ^Jjudgment—^Rdecision, justice, just, what is just, just measure, ordinance (representing a specific type of law, 86 times; JR ordinance 8 times), right, what is right, rule, sentence, way; ^Jthy judgments—^Rmy case (Jer 12.1; neither "thy" nor "my" is in the Hebrew); ^Jcome unto judgment—^Rcome to court; ^Jfor want of judgment—^Rthrough injustice; ^Jdisannul my judgment—^Rput me in the wrong; ^Jexecute judgment—^Rjudge; ^Jstand in judgment—^Ract as judges; ^Jthey whose judgment was not to—^Rthose who did not deserve to; ^Jdo justly—^Rdo justice; ^Jright—^Rrights, justice, just; ^Jwithout right—^Rwith injustice; ^Jsentence—^Rvindication; ^Jin measure—^Rin just measure.

Another root also provides words of similar meaning.

(6) *DYN*: ^Jcontend—^Rdispute; ^Jplead the cause of—^Rmaintain the rights of, uphold the cause of; ^Jjudge—^Rexecute judgment, rule, vindicate. (See § 39 on Gen 6.3) (7) *dīn*: ^Jcause—^Rrights; ^Jjudgment—^Rcase, justice, rights, sentence; ^Jstrife—^Rquarreling. Also Aramaic: ^Jjudgment—^Rcourt, just. Cp (8) *middīn* (probably plural of *mad*): ^Jin judgment—^Ron rich carpets [The meaning of the Hebrew word is uncertain] (Judg 5.10). (9) *dayyān*: ^Jjudge—^Rprotector (Ps 68.5; cp 1 Sam 24.15, ^{JR}judge). Note also (10) *PLL*: ^Jjudge—^Rmediate for, make judgment favorable for. (11) *plīlāh*: ^Jjudgment—^Rjustice. (12) *plīlīyyāh*: ^Jjudgment—^Rgiving judgment.

(13) *dābār* (lit. word): ^Jthe case of—^Rprovision for; ^Jsentence—^Rdecision, verdict; ^Jthe sentence which—^Rwhat. (14) *qēsem*: ^JA divine sentence [Heb. *Divination*]^RInspired decisions (Prov 16.10).

(15) *RŠ'* (cp § 61, No. 6), Stem V: ^Jcondemn—^Rconfute, declare guilty, declare to be in the wrong.

§ 56 Punishment is not always regarded in the OT as disciplinary, educational, or redemptive. The idea of vengeance is all too often present. It is true, however, that the same terms often combine the ideas of discipline and instruction, punishment and teaching. An extreme example is Judg 8.16, where it is said that Gideon "taught the men of Succoth" with thorns and briars. There are several words whose meaning includes discipline and instruction.

(1) *YŠR*: ^{JR}chasten; ^Jchastise, correct, instruct; ^Rdiscipline, direct, warn. (2) *yīššōr*: ^Jinstruct—^Ra faultfinder (Job 40.2; ^J does not recognize the noun, which occurs only here). (3) *mūšār*: ^{JR}chastisement, discipline, instruction; ^Jchastening, correction; ^Rpunishment, warning. (4) *YKH* (§ 54, No. 5): ^Jcorrect—^Rchastise, reprove; ^Jfor correction—^Rfor chastisement (lit. to chastise). (5) *tōkēhāh*, *tōkahat*: ^Jcorrection—^Rreproof; ^Jpunishment—^Rchastisement.

A very common and characteristic verb, difficult to translate because its meaning varies in different connections, is

(6) *PQD* (^J usually and ^R often, visit, which like the Hebrew verb may denote either blessing or punishment): ^{JR}punish; ^Javenge; ^Rattend to, give attention to, care for, have regard for, help, make inquiry, inspect, be mindful of, miss, muster, seek, set over, enjoin upon. (7)

pquddāh: ^Jvisitation—^Rcare, punishment. (8) ^JNŠ: ^Jpunish—^Rfine, impose a fine on; ^Jbe punished—^Rsuffer; ^Jthe condemned [Or, *such as have been fined, or mulcted*]^Rthose who have been fined (Amos 2.8). (9) ^Jāwōn (§ 59, No. 7): ^Jpunishment [Or, *iniquity*]^Rchastisement [Or, *iniquity*] (Lam 4.6); ^Jthe punishment of their iniquity—^Rtheir punishment (Ezek 14.10); ^Jpunishment—^Riniquity (same v. twice).

§ 57 The terms used for a favorable outcome of the legal process—acquittal, innocence, righteousness, etc.—are important for the language of salvation in the New Testament as well as the Old. The Greek words of the New Testament can be rightly understood only when it is remembered that they are the words used in the Greek OT to translate these Hebrew terms. It does not follow that salvation is thought of literally as a legal or forensic transaction, but the legal background and associations of the language used indicate at least an important aspect of the subject.

(1) *ZKH*: ^Jand be clear—^Rand blameless (Ps 51.4); ^Jcleanse—^Rkeep clean, keep pure. (2) *zākū* (Aramaic): ^Jinnocency was found in me—^RI was found blameless (Dan 6.22). (3) *NQH* (^J^Rbe innocent 3 times): ^Jbe innocent [Or, *unpunished*]^Rgo unpunished; ^Jbe clear—^Rbe free; ^Jacquit—^Rclear. See also § 64, No. 2. (4) *nāqī* (^J^Rinnocent 29 times): ^Jthe poor innocents—^Rguiltless poor (Jer 2.34; cp 19.4, ^J^Rinnocents). (5) *niqqāyōn*: ^Jinnocency—^Rinnocence (Gen 20.5; Ps 26.6; 73.13); ^Jattain to innocence—^Rare pure (Hos 8.5; see BWB, p. 189). Cp (6) *ḥap*: ^Jinnocent—^Rpure (Job 33.9). (7) *hinnām*: ^Jinnocent—^Rwithout cause (1 Kings 2.31). (8) *PLT* (§ 62, No. 10): ^Jbe delivered—^Rbe acquitted (Job 23.7).

The background of the New Testament doctrine of “justification” is to be found in the next four words.

(9) *ŠDQ*: ^Jbe righteous—^Rbe innocent, be in the right, be justified; ^Jbe justified—^Rbe righteous, be proved right, triumph, be vindicated; ^Jbe cleansed [Heb. *justified*]^Rbe restored to its rightful state (of the sanctuary, Dan 8.14); ^JIf I justify myself—^Rthough I am innocent (Job 9.20). Stem III (see § 106): ^Jhast justified thy sisters—^Rhave made your sisters appear righteous (Ezek 16.51f). V (§ 106): ^Jjustify you—^Rsay that you are right (Job 27.5); ^Jjustify many—^Rmake many to be accounted righteous (Is 53.11); ^Jhath justified herself more—^Rhas shown herself less guilty (Jer 3.11); ^Jdo justice to—^Rmaintain the right of (Ps 82.3).

(10) *ṣedeq*: ^{JR}justice, right, the right, righteousness; ^Jrighteous cause; ^Rwhat is just, justly, just cause, what is right, righteous, righteously, rightful, honest evidence, true, truth, deliverance, salvation, victory, victorious, vindication. Cp Deut 16.20, ^Jthat which is altogether just [Heb. *Justice, justice*]^RJustice, and only justice.

(11) *ṣdāqāh*: ^{JR}right, righteousness, righteous act; ^Jjustice, righteous help, moderately; ^Racquittal, command, equity, honesty, prosperity, uprightness, saving help, deliverance, salvation, righteous deed, saving act, saving deed, triumph, vindication.

(12) *ṣaddiq*: ^{JR}just, righteous; ^Ra good man, innocent, right, in the right, Righteous One, triumphant, upright.

Chapter XIV

SIN AND SALVATION

§ 58 Temptation to sin appears in the OT in two aspects, incitement and testing. The words used are the same ones used elsewhere for incitement to action of any kind and for testing in general.

The idea of incitement to sin is expressed by the verb used for David's being tempted to take a census,

(1) *šWT*: ^Jmoved—^Rincited (2 Sam 24.1; cp 1 Chron 21.1, ^Jprovoked—^Rincited); elsewhere ^Jentice, stir up; ^Jpersuade, remove, set on, take away; ^Rallure, deceive, draw away, mislead, urge.

The idea of testing, much more common in this connection, is represented by several words, two or three of which sometimes appear together, as in Ps 26.2. Apart from their use for testing things or materials, they refer sometimes to God's testing of man, sometimes to God's being put to the test by man. They are so close in meaning that the choice of a rendering may be governed by suitability to the immediate context or by rhythm.

(2) *BḤN*: ^Jprove, try; ^Jexamine, tempt; ^Rassay, test, put to the proof, put to the test. (3) *bōḥan*: ^Jtrial—^Rtesting; ^Jtried—^Rtested. (4) *NṢH*: ^Jprove, try; ^Jadventure, assay; ^Rattempt, be used to, make trial, test, make a test, venture. (5) *maššāh*: ^Jtrial; ^Jtemptation. See § 42 on Ps 95.8. A different Hebrew noun, spelled and pronounced the same but from a different root, is used in Job 9.23, ^Jtrial—^Rcalamity [The meaning of the Hebrew word is uncertain]. (6) *šRP*: ^Jtry; ^Rrefine, test; ^Jis tried [Or, *refined*]^Rproves true (2 Sam 22.31; Ps 18.30). Cp § 64, No. 10.

§ 59 The vocabulary of the OT is extraordinarily rich in words for guilt, iniquity, sin, and the like. The primary meanings of these words clarify the Hebrew conception of sin as crookedness, rebellion, treachery, missing the mark, etc. Where J uses a few general synonyms for several Hebrew words, R tries to bring out more clearly, where possible, the specific meaning of each term, though of course with no attempt to use a different English word for each Hebrew word, or to use the same English word everywhere for a particular Hebrew word.

(1) 'šM: Joffend, trespass; Rbe guilty, become guilty, incur guilt, do the wrong. Cp J acknowledge their offence—Racknowledge their guilt (Hos 5.15); Jhold themselves not guilty—Rgo unpunished (Zech 11.5). (2) 'āšām: Jguiltiness, guilty, sin, trespass; Rguilt, guilty ways. See also § 68, No. 7. (3) 'āšāh: Jsin, trespass; Rguilt, wrong. Cp Jwhereas we have offended against the LORD—Rto bring upon us guilt against the LORD (lit. for the guilt of the LORD upon us, 2 Chron 28.13). See also § 68, No. 8.

(4) 'āwen: JRiniquity; Junjust, unrighteous, wicked; Rcrime, evil, mischief, misfortune, trouble, wickedness, godless, iniquitous. Also in the expression, pō'lē 'āwen: JRthem that (R those who) work iniquity, men that (R who) work iniquity; Jworkers of iniquity; Rworkers of evil, those who work evil, evildoers.

(5) 'WH: Jcommit iniquity—Rdo wrong; Jdeal perversely with—Rsubvert. (6) 'aw'eh, plural with rūah (§ 50, No. 4); Ja perverse spirit [Heb. a spirit of perverseness]—Ra spirit of confusion (Is 19.14). (7) 'āwōn (§ 56, No. 9): JRiniquity, punishment, sin; Rcorruption, guilt.

(8) 'WL: Jdeal unjustly—Rdeal perversely; Junrighteous—Runjust (participle). (9) 'awwāl: Jwicked—Runrighteous. (10) 'āwel: JBunrighteousness; Jiniquity; Rinjustice, wrong. (11) 'awlāh: JBwickedness; Jiniquity, perverseness; Rcrime, falsehood, injustice, perversion of justice, unrighteousness, wrong. Cp J unto iniquity—Rto do wrong; Jworkers of iniquity—Rwrongdoers; Jchildren of iniquity—Rwayward people; Jchildren of wickedness—Rviolent men.

(12) 'āmāl: Jiniquity [Or, grievance]—Rwrong; Jperverseness—Rtrouble. (13) lūūt: Jperverse—Rdevious. (14) lūz: JBdevious, perverse; Jfroward. (15) 'iqqēš: JBperverse; Jfroward; Rcrooked. (16) 'iqqšūt: Jfroward—Rcrooked, devious. (17) hpakpak: Jfroward—Rperverse, perverted. (19) PTL: Jfroward [Heb. wreathed]—Rtwisted; Jfroward—Rwily; Jshew thyself froward [Or, wrestle]—Rshow thyself perverse (Ps 18.26). (20) muṭṭeh: Jperverseness [Or, wresting of judgment]—Binjustice. (21) ŠLP: Jpervert

—^Rsubvert, bring to ruin. (22) *šelep*: ^Jperverseness—^Rcrookedness. (23) *gēzel*: ^Jperverting—^Rtaken away. (24) *šWB* (lit. turn): ^Jpervert—^Rlead astray.

§ 60 Other terms are rendered offence, sin, transgression, or trespass.

(1) *mikšōl*: ^Joffence—^Rstumbling; ^Joffence of heart—^Rpangs of conscience (cp § 49). (2) *BGD*: ^Joffend against—^Rbe untrue to; ^Jtransgress—^Rbe treacherous; ^Jtransgressed [Or, *dealt treacherously*]^Rdealt treacherously. Participle: ^Jtransgressor—^Rfaithless, treacherous; ^Jwicked transgressors—^Rthose who treacherously plot evil (with 'āwen, § 59, No. 4).

(3) *HT'* (^{JR}usually sin): ^Joffend—^Rsin; ^JWhat have I offended—^RWhat wrong have I done; ^Jsinneth against his own soul—^Rforfeits his life (Prov 20.2, cp Hab 2.10; see § 50); ^Jsin [Or, *err*]^Rmiss (Job 5.24; cp Judg 20.16, ^{JR}miss, of slinging a stone); ^Jsinneth against me—^Rmisses me (Prov 8.36); ^Jsinneth—^Rmisses his way (19.2). Stem V: ^Jcause the land to sin—^Rbring guilt upon the land (Deut 24.4). See also § 64, No. 3. (4) *hēl'*: ^{JR}sin, offence, ^Rcrime, sinfully. (5) *ḥaṭṭā'āh, ḥaṭṭā't* (^{JR}usually sin or sin offering, cp § 68, No. 6; see also § 64, No. 4): ^Jsin—^Rsinful thing.

(6) *M'L*: ^{JR}transgress, trespass; ^Rbe false, be unfaithful, break faith, deal treacherously, do wrong, sin. (7) *ma'al*: ^Jtransgression, trespass; ^Rbreach of faith, faithlessness, treachery, treason. As cognate object (§ 103) with No. 6: ^Jhave committed a trespass [Heb. *trespassed a trespass*]^Rhave acted faithlessly (Ezek 15.8); ^Jcommit a trespass—^Ract unfaithfully, break faith; ^Jtheir trespass that they have trespassed—^Rthe treachery which they have committed; ^Jthe trespasses whereby they have trespassed—^Rthe treachery which they have practiced.

(8) *BR* (lit. pass over; cp. § 62, No. 13): ^Jhave transgressed my covenant—^Rhave broken my covenant (Hos 8.1); ^Jye make the LORD's people to transgress [Or, *to cry out*]^Rthe people of the LORD spreading abroad (1 Sam 2.24).

(9) *PŠ'*: ^{JR}transgress; ^Jtrespass; ^Rrebel, do wrong; ^Jwhereby they have transgressed—^Rtheir rebellion. (10) *peša'*: ^{JR}transgression; ^Jsin, trespass; ^Roffense, sinful way, treason, breach of trust; ^Jfor the transgression of a land—^Rwhen a land transgresses (Prov 28.2). As cognate object (§ 103) with No. 9: ^Jtheir transgressions wherein they have transgressed—^Rtheir transgressions which they have committed (1 Kings 8.50).

§ 61 Still other words are translated evil, wickedness, wrong, etc. They often combine the conceptions of evil as wrong and as calamity.

(1) *R'*: *J*Rdo evil; *J*bring evil, evil entreat; *R*bring calamity, do harm, do ill, do wickedly, do wrong, work evil, treat harshly; *J*if it seem evil unto you—*R*if you be unwilling; *J*and thine eye be evil—*R*and your eye be hostile; *J*this eye shall be evil—*R*will grudge food; *J*her eye shall be evil—*R*will grudge. Participle as noun: *J*Revildoer, the wicked; *J*evil men, *Bevil*. (2) *R'H*: *J*He evil entreateth—*R*they feed on (Job 24.21; *R* understands here the common word for "feed," "be shepherd," which is also *R'H*).

(3) *ra'*: *J*Revil, evil man; *J*naughty (cp § 13), wicked, wicked person, wickedly, wickedness; *R*bad, deadly, destroying, what was evil, evil doer, with malice, ruin, unpleasant, vile. Cp *J*evil beast—*R*wild beast; *J*evil-favouredness—*R*defect (lit. evil thing). (4) *rā'āh*: *J*Rwickedness; *R*doom, evil doing, evil works, wicked deeds. (5) *rō'*: *J*Revil; *J*naughtiness, wickedness; *R*bad.

(6) *Rš'*: *J*be wicked—*R*be condemned, be guilty; *J*do wickedly against—*R*violate. (7) *rāšā*: *J*Rwicked; *J*condemned, ungodly; *R*bad, guilty. (8) *reša'*: *J*Riniquity; *J*wickedness; *Bevil*.

(9) *hawwah*, *hōwāh*: *J*iniquity, mischief, naughtiness, naughty, perverse thing, wickedness; *R*calamity, destruction, disaster, lust, ruin, mischievous, wicked. (10) *bliyya'al*: (cp § 47, No. 11) *J*Rwicked; *J*(usually with note, Heb. *Belial*) evil, naughty, ungodly; *R*base, deadly, worthless, perdition, villainy.

Many other terms of similar meaning must be passed over here. One instance of quite different interpretation of the Hebrew, however, should be mentioned,

(11) *NK'*: *J*they were viler than the earth—*R*they have been whipped out of the land (Job 30.8; cp § 84).

Chapter XV

SALVATION

§ 62 The Hebrew vocabulary of salvation is as rich and varied as the vocabulary of sin, consisting not of technical theological terms, but of the same words used for deliverance from any kind of hardship or danger. Here again, since the language of the Bible is not scientific but literary, there is much overlapping of meanings among the various terms. English words too, of course, often have varied meanings: "deliver," for example, may mean "rescue, save," or "hand over, give up."

Several words are derived from a root meaning "save," from which the name Jesus is derived.

(1) *YŠ'*: ^JRdeliver, help, save, get victory; ^Jdefend, preserve, bring salvation, have salvation; ^Rgive victory, defend the cause of, give deliverance to, give help, bring victory, victorious. (2) *mōšī'*: ^JRsaviour (^Rsavior), deliverer. Cp ^Jthou that savest—^Rsavior (Ps 17.7). (3) *yēša'*: ^JRsafety, salvation; ^Rdeliverance, help. (4) *yšū'āh*: ^JRhelp, salvation; ^Jhealth, saving health; ^Rdeliverance, saving power, victory. (5) *mōšā'āh* (only Ps 68.20): ^JRsalvation. (6) *tšū'āh*: ^JRdeliverance, help, salvation, victory; ^Jsafety; ^Rdeeds of salvation.

Several other words also have much the same meanings.

(7) *HLŠ*: ^JRdeliver; ^Rrescue, plunder. (8) *MLṬ*: ^Jdeliver, preserve; ^Rrescue, save. (9) *NŠL*: ^JRdeliver, save; ^Rrescue. (10) *PLṬ* (§ 57, No. 8): ^Jdeliver—^Rrescue, save. (12) *plēṭāh*: ^Jdeliverance [Or, *they that escape*]—^Rthose that escape (Obad 1.17); ^Jdeliverance—^Rthose who escape (Joel 2.32); ^Jdeliverance—^Rremnant (Ezra 9.13); ^Jescaping—^Rany to escape (v. 14). (12) *PŠH*: ^Jdelivery, rid; ^Rrescue. (13) *'BR* (§ 60, No. 8): ^Jwere delivered [Heb. *passed away*]^Rwere freed (Ps 81.6). (14) *šYZYB* (Aramaic): ^JRdeliver; ^Rsave.

§ 63 The Hebrew words for atonement, ransom, and redemption refer primarily to such human matters as blood-revenge, bribery, inheritance, and the ransoming of captives. Recognition of these basic meanings makes clearer their religious applications.

(1) *KPR*: with human subjects, ^{JR}appease, make atonement; with God as subject, ^{JR}forgive, pardon. Also ^Jbe merciful, be pacified, purge, purge away, put off, reconcile, make reconciliation; ^Ratone for, expiate, make expiation. (2) *kōper*: ^{JR}bribe, ransom; ^Jsatisfaction, sum of money; ^Rcompensation. (3) *kippurim*: ^{JR}atonement, atonement money.

(4) *G'L*: ^{JR}redeem; ^Jdeliver, ransom, do the kinsman's part, do the part of a kinsman, perform the part of a kinsman; ^Rdo the part of the next of kin. Cp ^Jthe year of my redeemed—^Rmy year of redemption [Or *the year of my redeemed*] (Is 63.4); ^Jredeem thou my right to thyself—^RTake my right of redemption yourself (Ruth 4.6). (5) *gō'el* (participle of No. 4 used as a noun): ^{JR}avenger, kinsman, near kinsman, redeemer, Redeemer; ^Jrevenger; ^Rnext of kin. Cp ^Jone of our next kinsmen [Or, *one that hath the right to redeem*—^Rone of our nearest kin (Ruth 2.20); ^Jredeemer—^RRedeemer [Or *Vindicator*] (Job 19.25). (6) *g'ullāh*: ^{JR}redemption; cp ^Jright—^Rright of redemption (Ruth 4.6).

(7) *PDH*: ^{JR}deliver, redeem; ^Rbuy back, ransom, rescue. Cp ^Jthose that are to be redeemed—^Rthe redemption (Num 3.46), their redemption price (18.16); ^Jthem that were redeemed—^Rthose redeemed (3.49), redemption (v. 51, see § 128). (8) *pidyōn*: ^{JR}ransom, redemption. (9) *QNH*: ^Jredeemed—^Rbought back (Neh 5.8).

(10) *ŠKK*: ^Jwas appeased—^Rhad abated (Esther 2.1, of the king's wrath). (11) *ŠQT*: ^Jappease—^Rquiet (Prov 15.18). (12) *KPH*: ^Jpacifieth—^Raverts (Prov 21.14). (13) *NWH*: ^Jpacify—^Rmake amends for (Eccl 10.4).

§ 64 Such terms as "blot out" and "cleanse" are often used in the sense of "forgive" in the OT. Several verbs are used for cleansing from sin in Ps 51; here J and R do not differ in translating them, but the same verbs and others like them are rendered differently in some other places.

(1) *MHH*: ^{JR}blot out; ^Rsweep away, wash off. (2) *NQH* (§ 57, No. 3): ^{JR}cleanse; ^Rclear. (3) *HT'* (§ 60, No. 3): ^{JR}purge, purify; ^Rcleanse. Cp ^Jpurify themselves—^Rare beside themselves (Job 41.25). (4) *hattā't* (§ 60, No. 5): ^Jpurifying—^Rexpiation (Num 8.7). (5) *KBS*: ^{JR}wash. (6) *BRR*:

^Jbe ye clean—^Rpurify yourselves (Is 52.11); ^Jpurge—^Rcleanse (Dan 11.35). (7) *DWH*: ^{JR}wash; cp ^Jpurged—^Rcleansed (Is 4.4); ^Jhath cast me out—^Rhas rinsed me out (Jer 51.34). (8) *THR*: ^{JR}be clean, pronounce clean, cleanse, purge, purify. (9) *ZQQ*: ^Jpurge—^Rrefine (Mal 3.3). (10) *SRP* (§ 58, No. 6); ^Jpurge away—^Rsmelt away (Is 1.25).

(11) *NS'* (lit. lift): ^{JR}forgive. (12) *SLH*: ^{JR}forgive, pardon; ^Jspare. (13) *šallāh*: ^Jready to forgive—^Rforgiving. (14) *šliḥāh*: ^{JR}forgiveness; cp ^Jready to pardon—^Rready to forgive (Neh 9.17, lit. of pardons). (15) *RŠH*: ^Jaccept—^Rapprove, have delight in; ^Japprove—^Rbe pleased with; ^Jaccept of the punishment of—^Rmake amends for; ^Jacceptable to—^Rthe favorite of (passive participle). (16) *rāṣōn*: ^{JR}acceptable, accepted; cp ^Jan acceptable time—^Ra time of favor (Is 49.8); ^Jto be accepted for you—^Rthat you may find acceptance (Lev 23.11). (17) *DŠN* (lit. make fat): ^Jaccept [Heb. *turn to ashes*, or *make fat*]^Rregard with favor. (18) *hēpeš*: ^Jacceptable words [Heb. *words of delight*]^Rpleasing words (Eccles 12.10).

Chapter XVI

PUBLIC WORSHIP

§ 65 Several words used in the OT apply only or chiefly to Canaanite or pagan religion. A distinctive term for the priests of Israel's idolatrous neighbors is (1) *kāmār*: ^{JR}idolatrous priest; ^JChemarims. The common term for a Canaanite place of worship is (2) *bāmāh* (cp § 46, No. 11): ^{JR}high place; ^Rheight, shrine.

Two characteristic objects at the Canaanite shrines are often mentioned. Misled by a tradition as old as the Septuagint (§ 135), J erroneously calls the first of these, (3) *'šērāh*, a grove. Except where it is the name of the goddess Asherah (§ 45, No. 3), the word designates a wooden cult-object, either an image of the goddess or a tree or post representing her. R simply transliterates, Asherah in the singular and Asherim in the plural.

The other characteristic object can be more exactly identified, because such an object, being made of stone, does not decay like wood but can still be found now and then in an archeological excavation. It is a crudely carved stone pillar, the (4) *maššēbāh*: ^{JR}pillar; ^Jimage, standing image (^{Jm}often *statue*); cp ^Jimages [Heb. *statues*, or, *standing images*]^Robelisks (Jer 43.13, referring to Egypt); ^Jgarrisons^Rpillars (Ezek 26.11).

There are several Hebrew words for idols of various kinds.

(5) *'lil* (lit. nothing): ^{JR}idol; ^Rworthless idol; cp ^Jthe idol shepherd—^Rmy worthless shepherd (Zech 11.17; cp v. 15, with a different Hebrew word, *'wili*, ^Jfoolish shepherd—^Rworthless shepherd). (6) *'ēlim*: ^Jwith idols—^Ramong the oaks (Is 57.5). J takes this as the plural of *'ēl*, god (§ 43, No. 2); R as the plural of *'ayil*, oak (§ 72, No. 13). (7) *mip̄lešet*: ^Jidol—^Rabominable image, image. (8) *'āšāb*: ^{JR}idol, image. (9) *'ōšeb*: ^{JR}idol (Is 48.5); see also § 142 on Hos 10.6. Cp (10) *'ešeb*: ^Jidol—^Rpot (Jer 22.28). This noun, confused by J with Nos. 8 and 9, is from a dif-

ferent root, meaning "form," "fashion," "shape" (cp Job 10.8). (11) *gillûl*: ^JRidol, image; cp ^Jthe sins of your idols—^Ryour sinful idolatry (Ezek 23.49). (12) *šelem*: ^JRimage; cp ^Jtheir image—^Rtheir phantoms (Ps 73.20, of dreams); ^Jin a vain shew—^Ras a shadow (39.6).

(13) *pešēl*: ^JRgraven image; ^Jcarved image; ^Ridol, image. (14) *pšil*: ^JRgraven image; ^Jcarved image; ^Rimage. (15) *nešek* (cp. § 68, No. 19): ^JRmolten image; ^Rimage. (16) *maššēkâh*: ^JRmolten image; ^Rmetal image. (17) *maskîl*: ^Jimage of stone [Or, *figured stone*. Heb. *a stone of pictures*]—^Rfigured stones (Lev 26.1); ^Jpictures—^Rfigured stones (Num 33.52); ^Jimage [Heb. *statue*]—^Rpillar (2 Kings 3.2; 10.27).

Hebrew rather than Canaanite, but listed here because of its idolatrous nature, is (18) *trāpîm* (always plural, at least in form): ^JRimage [Heb. *teraphim*], teraphim, idolatry; ^Jimages [Heb. *teraphim*], images [Or, *teraphim*], idols [Heb. *teraphim*]; ^Rhousehold gods.

§ 66 Other terms are used for Hebrew sacred persons, places, and objects.

(1) *kōhēn*: ^JRpriest. Cp ^Jchief rulers [Or, *princes*]—^Rpriests (2 Sam 8.18). This is a conspicuous instance of mistranslation in J due to a dogmatic presupposition which distorted the history of Hebrew religion: the makers of J simply could not believe that David's sons, not being of the tribe of Levi, could be priests, even though the Hebrew plainly said that they were. Note also 2 Sam 20.26, ^Ja chief ruler [Or, *a prince*]—^Rpriest; 1 Kings 4.2, ^Jpriest [Or, *chief officer*]—^Rpriest. With *gādōl* (lit. great): ^JRhigh priest; cp ^Jhe that is the high priest—^RThe priest who is chief (Lev. 21.10).

(2) *lēwî, lēwîyyî*: ^JRLevite. With No. 1: ^Jthe priests the Levites—^Rthe Levitical priests; ^Jthe Levites, the priests—^Rthe Levitical priests; cp, without No. 1, ^Jthe Levites—^Rthe Levitical priests (Jer 33.22). Note also 2 Chron 5.12, ^Jthe Levites which were the singers—^Rthe Levitical singers. (3) *mnaššēh* (III participle of *NṢH*): ^Jwere overseers—^Rdirected (2 Chron 34.13; see § 69, No. 11). (4) *šō'ēr*: ^Jdoorkeeper, porter (see § 14); ^Rgatekeeper; cp ^Jporter toward the east—^Rkeeper of the east gate (2 Chron 31.14); ^Jporters [Heb. *for the gate*]—^Rappointed to the gate (1 Chron 16.42). (In Ps. 84.10, ^JRbe a doorkeeper, the Hebrew word is different.) (5) *nînim* (always plural); ^JNethinims—^Rtemple servants [Heb *nethinim*].

Various terms are used for the Hebrew place of worship. Three general words for "sanctuary" or the like may be mentioned.

(6) *qōdeš* (lit. holiness): ^Jsanctuary; ^Rholy, the holy, holy place, what is sacred; cp ^Jthe border of his sanctuary—^Rhis holy land (Ps 78.54, cp § 71, No. 6). (7) *miqdāš*: ^Jholy place, sanctuary; ^Jchapel (Amos 7.13); ^Rholy things, sacred area, temple. (8) *mō'ēd* (§ 67, No. 3): ^Jhis places of the assembly—^Rthe place of his appointed feasts (Lam 2.6); ^Jcongregations—^Rholy place (Ps 74.4); ^Jsynagogues—^Rmeeting places (v. 8).

The portable shrine of the period of wandering in the desert is designated usually by one of two nouns.

(9) *'ōhel* (lit. tent), with No. 8: ^J^Rtent of meeting; ^Jtabernacle of the congregation. Cp ^Jtabernacle—^Rtent (of the tent pitched by David at Jerusalem for the ark, 2 Sam 6.17; of the temple, Ps 15.1; 27.5f). (10) *miškān* (lit. dwelling place): ^J^Rhabitation, tabernacle; ^Rabode, dwelling, dwelling place. ^R keeps "tabernacle" wherever the reference is to the Mosaic tabernacle (for the "tabernacles" of the annual festival see § 67, No. 6).

For the temple also two nouns are used.

(11) *bayit* (lit. house): ^Jhouse—^Rtemple (Jer 38.14; 43.13; often in Ezek 40-48); ^Jthe king's court [Heb. *house of the kingdom*]^Ra temple of the kingdom (Amos 7.13). (12) *hēkal*: ^J^Rtemple; cp ^Jtemple—^Rtemple [Or *palace*] (Amos 8.3); ^Jtemples—^Rtemples [Or *palaces*] (Joel 3.5); ^Jtemples—^Rpalaces (Hos 8.14). This noun is used also for the outer hall or "holy place" of the temple: ^Jtemple—^Rnave (often in 1 Kings 6f; 2 Chron 3f; Ezek 41). The inner shrine or "most holy place" is often called the (13) *dbīr*: ^Joracle—^Rsanctuary (Ps 28.2), inner sanctuary (often in 1 Kings 6-8; 2 Chron 4f).

The many terms designating other elements in the architecture of the temple cannot be considered here, though there are some differences in their interpretation in ^J and ^R. Such items of the equipment of the sanctuary as the ark, altar, and table have for the most part the same designations in ^R as in ^J, but with some differences in detail. There are variations also in the names given by ^J and ^R to the vessels and utensils used in the tabernacle and temple, but these too, being of minor importance, must be omitted here for lack of space.

§ 67 For the sacred times and gatherings of Hebrew worship R usually retains such well-established terms as sabbath, passover, unleavened bread, and ingathering; but there are some exceptions.

(1) *šabbāt*: ^{JR}sabbath, the sabbath day; ^RSabbath (Ps 92, title). Cp ^Jseven sabbaths shall be complete—^Rseven full weeks shall they be (Lev 23.15); ^Jseven sabbaths of years—^Rseven weeks [Or *sabbaths*] of years (25.8). (2) *mišbāt*: ^Jher sabbaths—^Rher downfall (lit. ceasing, Lam 1.7).

(3) *mō'ēd* (§ 66, No. 8): ^{JR}appointed feast, assembly, meeting; ^Jcongregation, feast, set feast, solemn feast, solemn assembly, solemnity; ^Rfeast day, festival, annual feast, set time. (The word is used also in more general ways and with other renderings: ^{JR}appointed, appointed time, time appointed, season; ^Jset time, appointed season, appointed sign; ^Rappointment, hour, time, appointed signal.) (4) *HGG*: ^Jkeep holyday—^Rkeep festival. (5) *hāg*, *hag*: ^{JR}feast; ^Jfeast day, solemn feast, solemn feast day, solemnity, sacrifice; ^Rfestival, festal procession, offering. (6) *šukkhāh*; with No. 3: ^Jfeast of tabernacles—^Rfeast of booths [Or *tabernacles*] (Lev 23.34; without note Deut 16.13, 16; 31.10; Ezra 3.4; Zech 14.16, 18f). (Used more generally: ^{JR}booth, pavilion; ^Jcottage, tabernacle, tent; ^Rabode, shelter.) (7) *šārāh*, *šeret*: ^{JR}solemn assembly; ^Jassembly, solemn meeting; ^Rcompany.

Two Hebrew nouns are important, through their Greek renderings in the Septuagint (§ 135), for the background of the New Testament word "church."

(8) *'ēdāh*: ^{JR}congregation (so R regularly when the reference is to the formal gathering of Israel as the people of God), assembly, company, swarm (Judg 14.8, of bees); ^Jpeople; ^Rband, council. With No. 9: ^Jthe congregation and assembly—^Rthe assembled congregation (Prov 5.14). (9) *qahal*: ^{JR}assembly (so R regularly of the formal assembly of Israel, to distinguish this word from No. 9), company, congregation; ^Jmultitude; ^Rhorde, host; cp ^Jthe assembly of the people—^Rthe assembled people (Jer 26.17); ^Jcompany—^Rcrew (of a ship, Ezek 27.34). Note also (10) *maqhēl*: ^Jcongregations—^Rgreat congregation. (11) *miqrā'*: ^{JR}convocation; ^Rassembly.

§ 68 The basic Hebrew term for the central act of Hebrew worship, the killing and offering of a sacrificial animal, is (1) *ZBH*: ^{JR}sacrifice; ^Joffer; ^Rslay; cp ^Joffer—^Roffer . . . a sacrifice of . . . [Or *make . . . your sacrifice . . .*] (Ps 50.14). The cognate noun is (2) *zebah*: ^{JR}sacrifice; cp ^Jsacrifice [Or, *slaughter*]—^Rsacrificial feast (Ezek 39.17, 19); ^Jsacrifices [Or, *good cheer*]—^Rfeasting (Prov 17.1; sacrifice and feasting went together for the Hebrews). Several other verbs and the nouns corresponding to some of them are used for offering and sacrifice, but their interpretation ordinarily poses no problem. An exception is the use of (3) *LH* in 1 Kings 12.33; 2 Kings 16.12, ^Joffered—^Rwent up. The form here is ambiguous; ^J takes it as Stem V (lit. cause to go up), ^R as Stem I (see §§ 105f).

Several nouns designate particular kinds of offerings.

(4) *minḥāh*: ^{JR}oblation, offering; ^Jmeat offering (for ^J's archaic use of "meat" see § 14), present, evening sacrifice; ^Rburnt offering, cereal offering, sacrifice, tribute. (5) *šlāmim* (always plural in Hebrew, often with No. 2): ^{JR}peace offerings, sacrifice of peace offerings; ^Rsacrifices for peace offerings, sacrifices. See § 141 on Ps 69.22. (6) *ḥṭā'āh*, *ḥaṭṭā'āh*, *ḥaṭṭā't* (§ 59, No. 5): ^{JR}sin offering; cp ^Jfor the sin—^Rfor a sin offering (Lev 4.14). Cp No. 35. (7) *'āšām* (§ 59, No. 2): ^{JR}an offering for sin (Is 53.10); ^Jtrespass offering; ^Rguilt offering. (8) *'āsmāh* (§ 59, No. 3): ^Jtrespass offering [Or, . . . *being found guilty*. Heb. . . . *trespass*]—^Rguilt offering (Lev 6.5). (9) *mas'ēt*: ^Joblation—^Rgifts (Ezek 20.40).

(10) *trūmāh*: ^{JR}offering; ^Joblation, heave offering; ^Rcontribution, freewill offering, to be offered, that is offered, portion, portion set apart, priest's portion; cp ^Joblation of the holy portion—^Rholy portion (Ezek 48.18), holy district (45.7 twice); ^Joblation . . . that is offered—^Rspecial portion from the holy portion (48.12). See § 142 on 2 Sam 1.21. With No. 30: ^Jthe heave shoulder—^Rthe thigh that is offered (Lev 7.34). (11) *tnūpāh*: ^{JR}wave offering; ^Joffering [Heb. *wave offering*]—^Rwave offering (Num 8.11, 13, 15, 21).

(12) *kālil*: ^{JR}whole burnt offering; ^Jwhole burnt sacrifice; ^Jevery whit—^Ras a whole burnt offering (Deut 13.16). (13) *tāmid*: ^{JR}continual burnt offering; ^Jdaily sacrifice. (14) *'ōlāh*: ^{JR}burnt offering, burnt sacrifice. (15) *ndābāh*: ^{JR}freewill offering; ^Jfree offering, voluntary offering; cp ^Ja freewill offering . . . which thou hast promised—^Rwhat you have promised (Deut 23.23); ^Jfreely—^RWith a freewill offering (Ps 54.6). With Nos. 14 and 5: ^Ja voluntary burnt offering or peace

offerings voluntarily—^Ra freewill offering, either a burnt offering or peace offerings as a freewill offering (Ezek 46.12).

(16) *leḥem pānim* (lit. bread of face): ^Jshewbread—^Rbread of the Presence. (17) *leḥem ma'reket* (lit. bread of row, i.e., set out in rows): ^Jshewbread—^Rshowbread. (18) *NŠK*: ^Joffer—^Rpour, pour out. (19) *nēšek* (cp § 65, No. 15): ^Jdrink, offering—^Rlibation. (20) *mimšāh*: ^Jdrink offering—^Rmixed wine (Is 65.11). (21) *QṬR*: ^Jburn incense, offer incense; cp ^Jburn incense upon it—^Rburn it (Ex 30.7f); ^Joffer [Heb. *offer by burning*]^Roffer (Amos 4.5). (22) *qṭōret*: ^Jincense; cp ^Jincense—^Rsmoke of the sacrifice (Ps 66.15); ^Jperfume—^Rincense (Ex 30.35). (23) *lbōnāh*: ^Jincense—^Rfrankincense. (24) *nīḥōḥ*: ^Jsweet odours—^Rincense (Dan 2.46). *rēḥ nīḥōḥ*: ^Jsweet savour [Heb. *savour of rest*]; ^Rpleasing odor, pleasing odors, soothing odors. (25) *rōqah*: ^Jconfection—^Rblended; ^Jointment—^Rmixing. (26) *šemen*: ^Jfat, oil, ointment; ^Ranointing oil. (27) *RBK*: ^Jfry—^Rmix with oil.

Other terms in the interpretation of which J and R differ designate animals used for sacrifice, or parts of such animals.

(28) *ben šānāh* (lit. son of a year, cp § 52, No. 2): ^Jof the first year—^Ra year old. (29) *pešah* (^J^Rpassover, referring to the festival): ^Jpassover—^Rthe passover lamb; ^Jsacrifice the passover—^Roffer the passover sacrifice. (30) *šōq*: ^Jshoulder—^Rthigh, leg. (31) *yōteret*: ^Jcaul—^Rappendage. (32) *šgôr*, with *lēb* (heart): ^Jthe caul of their heart—^Rtheir breast (Hos 13.8). (33) *'alyāh*: ^Jrumph—^Rfat tail.

Several miscellaneous cultic terms may be noted also.

(34) *ZRQ*: ^Jsprinkle; ^Rthrow (Ex 9.10 of ashes; 24.6 and often of blood). (35) *HT'* (§ 60, No. 3), Stem III: ^Jcleanse—^Roffer a sin offering for (Ex 29.36, of the altar). Cp No. 6. (36) *mōqdāh*: ^Jburning—^Rhearth. (37) *ZKR*, Stem V: ^Jto bring to remembrance—^Rfor the memorial offering (titles of Ps 38; 70). (38) *'azkārāh*: ^Jmemorial—^Rmemorial portion. (39) *hlikāh*: ^Jgoings—^Rsolemn processions, processions (Ps 68.24). (40) *'SR*: ^Jgive the tenth, take the tenth, tithe; cp ^Jtithing—^Rpaying (Deut 26.12). (41) *ma'sēr*: ^Jtenth, tithe; ^Jtenth part. (42) *neder*: ^Jvow; ^Rvotive offering.

§ 69 In the Psalms, and especially in their titles, several obscure terms are used. Some but not all of them are now better understood than they were three centuries ago. (1) *šēlāh* (used 70 times in Ps, also Hab 3.3, 9, 13; meaning unknown): R, like J, simply transliterates, "Selah," but italicizes it and separates

it from the line after which it occurs, since it is clearly not a part of the text but some kind of liturgical rubric or "stage direction." So also (2) *higgāyōn*, which accompanies *šēlāh* at the end of Ps 9.16: ^JHiggaion [That is, *Meditation*]^RHiggaion; cp 92.3, ^Jwith a solemn sound [Or, *upon the solemn sound* . . . Heb. *Higgaion*]^Rto the melody of.

The titles of the psalms also do not belong to the text itself, but they are included in translations because they are in the Hebrew manuscripts and are undoubtedly very ancient. Some of the terms used in them can only be transliterated, since there are no equivalent English words. For their meaning much depends upon the particular senses in which the accompanying prepositions are used (see §§ 82ff).

Some of these terms designate forms or types of composition.

(3) *maskil* (lit. wise or making wise): ^JMaschil [Or, A Psalm *giving instruction*]^RA Maskil; cp 47.7, ^Jwith understanding [Or, every one *that hath understanding*]^Rwith a psalm [Heb *Maskil*]. (4) *miktām*: ^JMichtam—^RA Miktam. (5) *šiggāyōn*: ^JShiggaion—^RA Shiggaion (cp No. 23).

(6) *mizmôr*: ^{JR}psalm. (7) *šir*: ^{JR}song. (8) *šir ma'lôt*: ^Ja song of degrees—^Ra Song of Ascents (Ps 120–134, referring probably to the "going up" of pilgrims to Jerusalem). (9) *tpillāh*: ^{JR}prayer. (10) *lammēd*: ^Jto teach—^Rfor instruction. (11) *lamnaššēh* (cp § 66, No. 3): ^JTo the chief Musician—^RTo the choirmaster (often; in Ps 4 ^Jmg adds, Or, *overseer*); cp Hab 3.19, ^JTo the chief singer—^RTo the choirmaster. (12) *lydūtūn*: ^{JR}to Jeduthun (Ps 39); cp ^Jto Jeduthun—^Raccording to Jeduthun (Ps 62, 77).

Some expressions in psalm titles are apparently the names of tunes to which the psalms were sung, possibly the first words of familiar secular songs sung to the same tunes.

(13) *'ayyelet haššāhar*: ^JAijeleth Shahar [Or, *the hind of the morning*]^RThe Hind of the Dawn (Ps 22). (14) *yōnat 'ēlem rḥōqīm*: ^JJonathemrechokim—^RThe Dove on Far-off Terebinths (Ps 56, cp § 72, No. 13). (15) *šōšannīm*: ^JShoshannim—^RLilies (Ps 45; 69; 80; cp No. 21). Each of these expressions is preceded by the preposition '*al*' (§ 86, No. 1), which ^J translates "upon"; ^R renders it here "according to," thus suggesting but not necessarily implying that what follows is the name of the tune. Cp (16) *'al-tašḥēt*: ^J*Altaschith* [Or, *Destroy not*]^Raccording to Do Not Destroy (Ps 57–9; 75—here ^R inserts "according to"; '*al*,

cp § 92, No. 3, is a negative particle). So too with several expressions which both J and R transliterate, because their meaning is unknown or at best uncertain: (17) *šmīnīt* (Ps 6; 12; 1 Chron 15.21); (18) *gittīt* (Ps 8; 81; 84); (19) *‘almūt labbēn* (Ps 9; cp No. 20); (20) *‘lāmōt* (Ps 46; 1 Chron 15.20; cp No. 19 and see § 75); (21) *šūšan ‘ēdūt* (Ps 60; cp No. 15); (22) *moḥlat (l’annōt)* (Ps 53; 88); (23) *šigyōnōt* (Hab 3.1; cp No. 5).

§ 70 Still other terms indicate the musical instruments used to accompany the psalms. The prepositions used in such cases are usually different from the one noted in the preceding paragraph.

(1) *ngīnāh*. With *b-* (§ 82, No. 2), *bingīnōt*: ^Jon Neginoth—^Rwith stringed instruments (Ps 4; 6; 54f; 67; 76); cp *bingīnōtay*: ^Jon my stringed instruments [Heb. *Neginoth*]^Rwith stringed [Heb *my stringed*] instruments (Hab 3.19); *ngīnōtay*: ^Jmy songs to the stringed instruments—^Rto stringed instruments [Heb *my stringed instruments*] (Is 38.20). (2) *nḥilāh*. With *‘el* (§ 82, No. 1), *‘el-hannḥilōt*: ^Jupon Nehiloth—^Rfor the flutes (Ps 5). An exception, using *‘al*, is Ps 92.3 (see § 86, No. 1).

Other musical instruments are often mentioned both in Ps and in other parts of the OT. Several of them can now be identified more accurately than was possible when J was made, though R itself is not entirely consistent in two or three instances. The Hebrews' instruments, of course, did not always correspond exactly to ours; any English word may therefore be somewhat misleading.

(3) *kinnōr*: ^Jharp—^Rlyre (33 times; cp Ps 150.3; Is 23.16, ^{JR}harp). (4) *nēbel*: ^Jpsaltery—^Rharp (often), lute (Ps 150.3); ^Jviol—^Rharp (Is 5.12; 14.11; Amos 5.23; 6.5). (5) *‘āsōr*: ^Jinstrument of ten strings—^Rharp of ten strings (Ps 33.2), lute (92.3). With No. 4: ^Jupon a psaltery and an instrument of ten strings—^RUpon a ten-stringed harp (Ps 144.9). (6) *šālīš*: ^Jinstruments of musick [Heb. *three-stringed instruments*]^Rinstruments of music [Heb *triangles, or three-stringed instruments*]. (7) *mēn*: ^Jwhereby—^Rstringed instruments (Ps 45.8); ^Jstringed instruments—^Rstrings (150.4).

(8) *‘ūgab*: ^Jorgan—^Rpipe. (9) *ḥalīl*: ^Jpipe—^Rflute. Cp (10) *neqeb*: ^Jpipes—^Rengravings [Heb *uncertain*] (Ezek 28.13). (11) *šōpar*: ^{JR}trumpet; ^Jcornet; ^Rhorn, trumpet blast. (12) *mna‘na‘*: ^Jcornet—^Rcastanet.

J and R agree in the translation of two Hebrew words for "cymbals," and differ only in the choice of English words for another percussion instrument,

(13) *tōp*: ^JRtimbrel; ^Jtabret; ^Rtambourine. Cp (14) *tōpet*: ^Ja tabret—^Rmen spit (Job 17.6, lit. a spitting). Note also (15) *šiddah*: ^Jmusical instruments, and that of all sorts [Heb. *musical instruments and instruments*]^Rmany concubines [The meaning of the Hebrew word is uncertain] (Eccles 2.8).

In addition to these Hebrew terms there are the Aramaic words in Dan 3.5, 7, 10, 15.

(16) *qeren*: ^Jcornet—^Rhorn. (17) *mašroqī*: ^Jflute—^Rpipe (18) *qīytrōš*: ^Jharp—^Rlyre. (19) *sabkā'*, *šabkā'*: ^Jsackbut—^Rtrigon. (20) *pšantērīn*: ^Jpsaltery—^Rharp. (21) *šūmpōnyāh*: ^Jdulcimer [Or, *singing*. Chald. *symphony*]^Rbagpipe. Note also (22) *daḥwān*: ^Jinstruments of music [Or, *table*]^Rdiversions (6.18).

Chapter XVII

GEOGRAPHICAL AND BIOLOGICAL TERMS

§ 71 The meanings of Hebrew geographical terms have been considerably clarified by comparison with corresponding words in the cognate languages (§§ 38f) and by intensive study of the geography of Palestine and neighboring lands. There is much overlapping of meaning among them, however, so that the same English words may often be used for several Hebrew words. In general J and R use much the same words for each Hebrew term, but they frequently do not use the same words in the same places. Only occasionally is there a real difference of interpretation.

(1) For example, Hebrew and Aramaic, like many other languages, have words which may mean earth, ground, land, country, or world (*'ereṣ*, *'dāmāh*, etc.). The question for the translator is just what is meant in each place where one of these words occurs. Only the context can tell in many instances which of the possible meanings is intended. Another example is (2) *šādeh* (^{JR}usually "field," but used often for open and even wild country): ^Jcountry; ^Restate, forest, land, mainland, open, open country, region, soil. Note also (3) *gā'ōn*, used in a special sense in connection with the Jordan River; ^Jpride, swelling; ^Rjungle.

The word "city," for (4) *'ir*, is usually kept by R, but is changed to "town" 33 times because the places to which it is applied were not what we now call cities. In Jer 15.8 J mistakes for this word another, spelled and pronounced the same, which means anguish: paraphrasing the supposed meaning, "city and terrors," J reads "terrors upon the city"; R "anguish and terror."

Two geographical terms used often in the OT are especially

confusing. One is (5) 'î, translated "country" by J once, elsewhere "island" or "isle." R keeps "island" once and "isle" four times; usually, however, the word refers to coastal regions, and R renders it "coast," "coastland," or "land." In three places what appears to be this noun is actually the name of a wild animal (§ 73, No. 13). In Job 22.30 still another word, spelled and pronounced just like these two but meaning "not," has produced a curious mistranslation in J, "the island of the innocent," which means nothing in the context. Following the Versions, R omits the word and reads "the innocent man" (see § 140).

The other term referred to has caused confusion because of the range of meanings it covers. It is (6) *gbûl*, which means primarily a boundary or limit or a circumscribed area. It has many renderings: ^JRborder, bound, coast, place; ^Jlimit, quarter; ^Rarea, barrier, boundary, coast-line, country, extent, frontier, land, landmark, region, rim, territory, wall.

(7) In addition to their standard terms for what we call the cardinal points of the compass, the Hebrews had other ways of indicating directions. One was to designate them in relation to a person facing east; e.g., ^Jon the left hand of Damascus—^Rnorth of Damascus (Gen 14.15); ^Jon the right hand—^Rsouthward (Josh 17.7); ^Jbefore . . . behind—^Ron the east . . . on the west (Is 9.12). Since the Mediterranean Sea lies west of Palestine, it was sometimes mentioned to indicate the west; e.g., ^Jfrom the sea—^Rfrom the west (Is 24.14); ^Jtoward the sea—^Rwestward (Josh 19.11). So JR understand the Hebrew word for "sea" in Ezek 41.12, but cp Deut 33.23, ^Jthe west—^Rthe lake (meaning here the Sea of Galilee). In Job 37.9 J erroneously interprets two expressions as indicating direction: ^JOut of the south [Heb. *Out of the chamber*]^RFrom its chamber; ^Jout of the north [Heb. *scattering winds*]^Rfrom the scattering winds.

§ 72 In its identifications of plants and animals J was dependent on traditional interpretations, many of which were erroneous and have been corrected by R, though scholars are not even now agreed on all points. The extent of improvement in this matter can be seen from the following changes in the identification of trees:

(1) *t'aššūr*: Jbox—Rpine. (2) *šemen* (cp § 68, No. 26): Joil tree, pine—Rolive, wild olive. (3) *tidhar*: Jpine—Rplane. (4) *brôt*: Jfir—Rpine. (5) *brôš*: Jfir—Rcypress. (6) *tirzah*: Jcypress—Rholm. (7) *rô's*: Jhemlock—Rpoisonous weeds. (8) *la'nāh*: Jhemlock—Rwormwood (so usually J). (9) *bākā*: Jmulberry—Rbalsam. (10) *'armôn*: Jchestnut—Rplane. (11) *lūz*: Jhazel—Ralmond. (12) *'ēlūh*: Jelm, teil—Rtcrebinth. (13) *'ayil*: Jgrove, tree—Rtamarisk tree, oak. (14) *'ēšēl*: Jtree—Rtamarisk tree. (15) *tōmer*: Jpalm tree—Rscarecrows. (16) *še'el*: Jshady tree—Rlotus plant, lotus tree. (17) *šittāh*: Jshittah, shittim—Racacia.

Similar differences appear in the names of shrubs and other plants or parts of plants, or what either J or R understands as such:

(18) *gōme'*: Jbulrush, rush—Rpapyrus. (19) *'ārāh*: Jpaper reed—Rbare place. (20) *kōper*: Jcamphire [Or, cypress]—Rhenna blossoms, henna. (21) *qešah*: Jfitches—Rdill. (22) *kuššemet*: Jfitches [Or, spelt], rie—Rspelt. (23) *qīqāyōn*: Jgourd [Or, palm-crist. Heb. *Kikajon*]—Rplant [Heb. *qīqayon*, probably the castor oil plant]. (24) *'eseb*: JRgrass, herb; Rherbage, plant, vegetation. (25) *deše'*: JRgrass; Jtender grass, herb; Rnew growth, vegetation. (26) *'ōr*: Jupon herbs [Or, after rain]—Rin sunshine (Is 18.4, lit. on light). (27) *'ōrāh*: Jherbs—Rlight. (28) *'ar'ār*: Jheath—Rshrub. (29) *nahlōl*: Jbushes [Or, commendable trees]—Rpastures. (30) *rōtem*: Jjuniper—Rbroom, broom tree. (31) *hbaššelet*: Jrose—Rcrocus; cp Song 2.1, Jrose—Rrose [Heb. *crocus*] (an example of R's reluctance to change expressions that have become a part of our language).

Note also the following: (32) *matṭā'*: Jplant—Rplantation, place of planting. (33) *neṭa'*: Jplant—Rplanting; cp Is 17.11, Jthy plant—Rthat you plant them. (34) *sārūq*: Jprincipal plant—Rbranch. (35) *štil* and (36) *šelah*: Jplant—Rshoot. (37) *šalsillāh*: Jbasket—Rbranch. (38) *nīšāh*: Jbattlement, plant—Rbranch. (39) *šōkah*: Jbough—Rbundle. (40) *'āleh*: Jbranch—Rgreen leaf. (41) *yōneqet*: Jbranch—Rshoots (Job 8.16); Jtender branch—Rshoots (14.7); Jbranches—Rshoots (Job 15.30; Ps 80.11; Hos 14.6); JRyoung twigs (Ezek 17.22). (42) *nēšer*: JBRANCH—Rbranch (Is 11.1). In Jer 23.5; 33.15; Zech 3.8; 6.12; Dan 11.7 the Hebrew has another noun, *šemaḥ*). (43) *'ēb*: Jfruit—Rblossom. (44) *šāqām*: Jsycamore fruit [Or, wild figs]—Rsycamore trees (Amos 7.14; so J elsewhere). (45) *bikkūr*: Jhasty fruit—Rfirst-ripe fig.

An especially significant change is (46) *geza'*: Jstem—Rstump (Is 11.1). The importance of this word here lies in its implication

that the Davidic monarchy has been cut off. Cp 40.24, ^Jstock—^Rstem.

§ 73 Modern research has clarified many names of animals, birds, reptiles, and insects mentioned in the OT. Among domestic animals the following may be noted:

(1) *par*: ^Jbullock, ox—^Rbull (especially with reference to sacrifice, for which a castrated animal was not acceptable; but cp Is 34.7, ^Jbullock—^Ryoung steer). (2) *šōr*: ^Jbullock—^Rbull, ox, herd; ^Joxen—^Rcattle. (3) *'abbīr* (lit. strong; § 47, No. 3; cp *'ābīr*, § 43, No. 5): ^Jbull; ^Jmighty one, strong one, valiant man; ^Rmighty bull, stallion, steed. (4) *pārāš*: ^Jhorseman—^Rwar horse. (5) *rekeš*: ^Jmule—^Rswift horse; ^Jswift beast—^Rsteed. (6) *yēm*: ^Jmules—^Rhot springs (Gen 36.24). (7) *'haštrān*: ^Jcamels—^Rthat were used in the king's service (Esther 8.10, 14). (8) *rammāh*: ^Jyoung dromedaries—^Rbred from the royal stud (v. 10). (9) *beker, bikrah*: ^Jdromedary—^Ryoung camel. (10) *karkārāh*: ^Jswift beast—^Rdromedary.

The following are a few of the terms applied to wild animals:

(11) *hayyāh*: ^Jbeast—^Rliving creature, living thing, wild beast. With *sādeh* (§ 71, No. 2): ^Jbeast of the field, wild beast; ^Rwild animal. (12) *zīz*, with *sādeh* (cp No. 11): ^Jwild beast of the field—^Rall that moves in the field. (13) *'ī* (cp § 71, No. 5): ^Jwild beast of the island—^Rhyena, jackal. (14) *tannin* (§ 46, No. 9): ^Jdragon—^Rjackal, monster, sea monster, serpent; ^Jsea monsters [Or, *sea calves*]—^Rjackals; ^Jwhale—^Rsea monster; ^Jwhale [Or, *dragon*]—^Rdragon. (15) *t'ō, tō'*: ^Jwild bull, wild ox—^Rantelope. (16) *rēm*: ^Junicorn—^Rwild ox.

Several new identifications of birds appear in the parallel lists of "unclean" birds in Lev 11.13–19 and Deut 14.12–18, and in other places where the same words occur.

(17) *nešer*: ^Jbeagle, but ^R sometimes vulture. (18) *perēš*: in Lev ^Jossifrage; in Deut ^Jossifrage—^Rvulture. (19) *dā'āh*: ^Jvulture—^Rkite. (20) *rā'āh*: ^Jglede—^Rbuzzard (omitted by Lev; possibly confused in copying with No. 19, which Deut omits). (21) *'ayyāh*: in Deut ^Jkite; in Lev ^Jkite—^Rfalcon; cp Job 28.7, ^Jvulture—^Rfalcon. (22) *dayyāh*: Lev omits; in Deut ^Jvulture, ^R omits with 5 Hebrew manuscripts (probably=No. 19); cp Is 34.15, ^Jvultures—^Rkites. (23) *bat ya'nāh*: ^Jowl—^Rostrich (J mg in 2 places, Or, *ostriches*; also twice Heb. *daughters of the owl*). (24) *šāḥap*: ^Jcuckow—^Rsea gull. (25) *yanšūp*: Deut ^Jgreat

owl; Lev ^Jgreat owl—^Ribis. (26) *tanšemet*: ^Jswan—^Rwater hen (cp No. 35). (27) *qā'at*: ^Jpelican; cp ^Jpelican—^Rvulture [The meaning of the Hebrew word is uncertain] (Ps 102.6); ^Jcormorant—^Rvulture [same note] (Zeph 2.14); ^Jcormorant—^Rhawk (Is 34.11). (28) *rāḥām*: ^Jgier eagle—^Rvulture (Lev), carrion vulture (Deut). (29) *ḥšīdāh*: ^Jstork; cp ^Jostrich—^Rlove [Heb obscure] (Job 39.13). (30) *dūkīpat*: ^Jlapwing—^Rhoopoe.

Reptiles and insects, being both sometimes designated by such names as "creeping things," cannot always be easily distinguished. Like the unclean birds, the unclean "swarming things" in Lev 11.29f have some new identifications in R.

(31) *šāb*: ^Jtortoise—^Rgreat lizard. (32) *'nāqāh*: ^Jferret—^Rgecko. (33) *kōāh*: ^Jchameleon—^Rland-crocodile. (34) *ḥōmet*: ^Jsnail—^Rsand-lizard. (35) *tanšemet*: ^Jmole—^Rchameleon (cp No. 26).

Note also (36) *smāmīt*: ^Jspider—^Rlizard. (37) *'akšūb*: ^Jadder—^Rviper. (38) *šepa'* and (39) *šip'ōnī*: ^Jcockatrice [Or, *adder*]—^Radder. (40) *sārāp m'ōpēp*: ^Jfiery flying serpent—^Rflying serpent (Is 30.6; cp Num 21.6–9, *sārāp* and *nāḥāš sārāp*, ^Jfiery serpent; Is 6.2, 6, *sārāp*, ^Jseraph, § 47, No. 5). (41) *ḥargōl*: ^Jbeetle—^Rcricket. (42) *'luqāh*: ^Jhorseleach—^Rleech [The meaning of the Hebrew word is uncertain] (Prov 30.15). (43) *kēn*: ^Jlice—^Rgnats; cp Is 51.6, ^Jin like manner—^Rlike gnats [Or *in like manner*] (^J and ^R mg take the word here as the adverb *kēn*, "so"). (44) *qereš*: ^Jdestruction—^Rgadfly.

In Joel 1.4 and other places where the same words occur the translator's vocabulary is taxed by the characteristically Semitic profusion of names for the locust, representing probably different phases of its life-cycle. ^J and ^R meet the problem in somewhat different ways.

(45) *gāzām*: ^Jpalmerworm—^Rcutting locust, cutter, locust. (46) *'arbeh*: ^Jlocust, grasshopper—^Rswarming locust, locust, grasshopper. (47) *yeleq*: ^Jcankerworm, caterpillar—^Rhopping locust, hopper, locust, young locust. (48) *ḥāšīl*: ^Jcaterpillar—^Rdestroying locust, destroyer. Cp (49) *gōb*: ^Jgrasshopper—^Rlocust. (50) *'ōkēl* (participle of *'KL*, eat): ^Jdevourer—^Rdevourer [Or *devouring locust*].

Chapter XVIII

MISCELLANEOUS WORDS

§74 Many other categories of terms used in the OT might be presented in the same way as those treated in the foregoing chapters. Social relations and institutions, ranks and titles, minerals and metals, clothing and ornaments, colors, commerce, weights and measures, the calendar, money, vessels and implements, tools and weapons, vehicles, animal husbandry, and architecture are all subjects dealt with more or less directly in words involving innumerable questions of interpretation. Limitations of space, however, preclude discussion of these matters, though they may be no less important than some of those already covered. Only a few selected items, which can hardly be classified except as miscellaneous, can be mentioned in this chapter. For the rest the reader must be referred to the commentaries and dictionaries, especially IB and IBD.

Ambiguity and overlapping of meanings in both Hebrew and English words cause much difficulty. Our word "abide," for example, may mean "stay" or "endure"; the latter word, indeed, may mean either "continue to exist, last," or "bear, stand"—and these last two words also have many meanings. So the Hebrew verb (1) *YŠB* may mean either "sit" or "dwell." Only the context or comparison with similar passages can determine the exact meaning intended in a particular place. Did Deborah, for example, "dwell" (J) or "sit" (R) under the palm tree (Judg 4.5)? Cp Ezek 2.6, ^Jdwell among scorpions—^Rsit upon scorpions (see § 82, No. 1). Both J and R translate this verb in many ways. Its interpretation is especially important where the subject is God;

e.g., ^Jdwestest (or dwelleth) between the cherubims—^Ris enthroned on the cherubim (1 Sam 4.4), art enthroned upon the cherubim (Ps 80.1),

art enthroned above the cherubim (2 Kings 19.15; Is 37.16), sits enthroned on the cherubim (2 Sam 6.2), sits enthroned above the cherubim (1 Chron 13.6; in all these places in the Hebrew "the cherubim" is the direct object of the verb, lit. sits or sitteth the cherubim). Cp Jabadeth—^Ris enthroned (Ps 55.19; 61.7); Jdwellest in the heavens—^Rart enthroned in the heavens (Ps 123.1); note also Jendure—^Rart enthroned (Ps 102.12), Jsit enthroned—^Rsits enthroned (9.7); Jinhabitest—^Renthroned on (22.3).

A noun of broad meaning is (2) *ḥayil*:

J^Rriches; Jforces, power, strength, substance; ^Rfull yield, goods, profit, wealth; cp Jdo thou worthily [Or, *get thee riches*, or, power]—^Rmay you prosper (Ruth 4.11). In combinations, (a) *'iš ḥayil*: J^Rable man, valiant man; Jman of activity, man of might, man of strength, strong man; ^Rmighty man, man of war, soldier. (b) *'ēšet ḥayil*: Jvirtuous woman—^Rwoman of worth, good wife. (c) *ben ḥayil*: J^Rman of valour (^R valor): Jstrong man, valiant man; ^Rable man, man of ability. (d) *gibbōr ḥayil*: J^Rmighty man of valour (^R valor), mighty man of wealth; Jvaliant man, valiant man of might, mighty valiant man, mighty man of power [Or, *substance*]; ^Rman of valor, mighty warrior, seasoned warrior, wealthy man. (e) *'iš gibbōr ḥayil*: Jmighty man of valour—^Rmighty warrior.

Until fairly recently a similar confusion prevented the right understanding of a common idiom, (3) *šWB šbūt*. J takes *šbūt* to mean "captivity" (from *šBH*, take captive), and translates the verb in six ways: bring again, return, cause to return, turn, turn back, turn away. It is now widely recognized that *šbūt* in this idiom means "turning" (from *šWB*), so that the expression means literally "turn the turning," i.e., bring about a reversal of one's circumstances or condition; hence ^Rrestore the fortunes (Deut 30.3 etc., 29 times).

Conspicuous, if not startling, because the story of Joseph is so familiar, is the difference between J's and R's renderings of (4) *ktōnet paššim*: Jcoat of many colours [Or, *pieces*]—^Rlong robe with sleeves (Gen 37.3, and without J's note vv. 23, 32); Jgarment of divers colours—^Rlong robe with sleeves (2 Sam 13.18), long robe (v. 19; in early printings of R, long-sleeved robe). The word *paš* (plural *paššim*) occurs only in these places. Many scholars now understand it to mean the palms of the hands and soles of

the feet, from a root meaning "flat." The whole expression thus means literally "robe of palms and soles," i.e., reaching to the hands and feet.

Inevitably rather distressing is the change (following EA) in the rendering of (5) *hadrat-qōdeš*: ^Jthe beauty of holiness—^Rholy array (1 Chron 16.29; 2 Chron 20.21; Ps 29.2). It is hard to lose from our Bible an expression which has become a part of the familiar language of prayer and praise, but the translator can consider only what the Hebrew really means. The first noun, with the single exception of Prov 14.28, is used only in this expression. It means adornment, i.e., the sacred vestments of the temple worship. The other noun is here an "adjectival genitive"; ^J too renders it holy in many places (e.g., Ex 3.5, holy ground, lit. ground of holiness; see § 101, No. 3).

§ 75 Of all the changes introduced by R, the one which has aroused most criticism, resentment, and even slander and attempted suppression, is the change from "virgin" to "young woman" in Is 7.14. The facts concerning this change must therefore be reviewed in some detail, though of course without any attempt to discuss all their possible implications or explanations. Many problems of interpretation are involved in this verse and the rest of the chapter. Just what the sign was that was given to King Ahaz in 735 B.C. and just how it was fulfilled in the birth of Christ (Mt 1.22f) are questions on which commentators may never entirely agree. They are not, however, questions of translation. The only question before us here is what the word *'almāh* means, and not what it has been taken to mean or what we want it to mean.

The word "virgin" is used by ^J to translate two Hebrew nouns, one of them 38 times and the other four times. The former, *btūlāh*, is translated as follows in various connections:

^Jmaid—^Rmaiden (Jer 51.22; Ezek 9.6; Zech 9.17), virgin (Ex 22.16; Job 31.1; Lam 5.11); ^Jvirgin—^Rmaiden (1 Kings 1.2; Jer 31.13; Lam 1.4, 18; 2.10, 21); ^{J^R}virgin (Gen 24.16; Ex 22.17; Lev 21.3, 14; Deut 22.19, 23, 28; 32.25; Judg 21.12; 2 Sam 13.2, 18; 2 Kings 19.21; Esther 2.3, 17, 19; Ps 45.14; Is 23.4, 12; 37.22; 47.1; 62.5; Jer 14.17; 18.13;

31.4, 21; 46.11; Lam 1.15; 2.13; Joel 1.8; Amos 5.2; 8.13). There is a related abstract noun, *btūlīm*: ^{JR}virginity (Lev 21.13); ^{JI} I found her not a maid—^{RI} I did not find in her the tokens of virginity (Deut 22.14; cp vv. 15, 17, 20, ^{JR}tokens of virginity).

Quite clearly *btūlāh* means virgin.

The noun used in Is 7.14 is (2) *‘almāh*; cp Gen 24.43, ^Jvirgin—^Ryoung woman; Song 1.3; 6.8, ^Jvirgins—^Rmaidens. Elsewhere we have the following renderings: ^Jdamsels—^Rmaidens (Ps 68.25); ^Jmaid—^Rgirl (Ex 2.8), maiden (Prov 30.19). The word *‘lāmōt*, left untranslated by JR in the title of Ps 46 and in 1 Chron 15.20 (§ 69, No. 20), may be the plural of *‘almāh*, quoted from the beginning of a song to whose tune the psalm was sung, but this is not certain; cp *‘almūt* (^Raccording to Muth—) in the title of Ps 9 (§ 69, No. 19), which possibly should be read *‘lāmōt*.

The masculine form *‘elem* occurs twice in the OT: ^{JR}stripling (1 Sam 17.56); ^Jyoung man—^Ryouth (20.22). There is also an abstract noun, *‘lūmīm*: ^{JR}youth (Ps 89.45; Is 54.4); ^Jyouth—^Ryouthful vigor (Job 20.11; 33.25). Masculine and feminine nouns from the same root, meaning respectively “young man” and “young woman,” are found in cognate languages (Ugaritic, Phoenician, Aramaic, and Arabic).

From all these facts it is clear that *‘almāh* refers to the fresh maturity and strength of youth, with no implication as to sexual experience one way or the other. Why the Septuagint, which is quoted in Mt 1.23, translates it “virgin” (*parthenos*) here and in Gen 24.43, but “young woman” (*neanis*) in Ex 2.8; Ps 68.25; Song 1.3; 6.8, and “youth” (*neotēs*) in Prov 30.19, is a question into which we cannot go here.¹ The Standard Bible Committee, considering only the meaning of the Hebrew word in Is 7.14, could not honestly translate it as anything else than “young woman.” The footnote, “Or virgin,” was added, not to indicate that this might be the meaning, but because it was felt that in view of the use of this verse in the New Testament the traditional interpretation should in some way be recognized. (For JR “a” instead of “the” see § 91.)

¹ In Gen 34.3 the Septuagint uses *parthenos* for Dinah after the loss of her virginity (Hebrew *na’rā*, ^Jdamsel, ^Rmaiden).

§ 76 Four other important and rather difficult words must be noted briefly. One with a wide range of meaning is (1) *šālôm*, which means primarily "wholeness." In this case J and R do not differ in their understanding of the possible meanings of the word, but they sometimes interpret it differently in particular connections:

J^Rpeace, prosperity, welfare; J^Rrest; R^Rhealth, safety, weal; note also J^Ran answer of peace—R^Ra favorable answer (Gen 41.16); J^Rcounsellors of peace—R^Rthose who plan good (Prov 12.20); J^Rsuch as be at peace with him—R^Rhis friends (Ps 55.20); J^Rthe men that were at peace with thee—R^Ryour confederates (Obad 1.7); J^Rthere is peace to thee—R^Rit is safe for you (1 Sam 20.21); J^RIs he well?—R^RIs it well with him? (Gen 29.6); J^RHe is well—R^RIt is well (same v.); J^RAll is well [Or, *Peace* be to thee. Heb. *Peace*]^R—R^RAll is well (2 Sam 18.28); J^RIs . . . safe? [Heb. Is there *peace*?]^R—R^RIs it well with . . . ? (vv. 29, 32); J^RArt thou in health?—R^RIs it well with you? (2 Sam 20.9); J^RYe shall have peace—R^RIt shall be well with you (Jer 4.10; 23.17); J^Rto enquire of his welfare—R^Rto greet him (1 Chron 18.10); J^Rsaluted him [Heb. *asked him of peace*]^R—R^Rasked him of his welfare (Judg 18.15); J^Rto salute [Heb. *to the peace of &c*]^R—R^Rto visit (2 Kings 10.13); J^Rthe land of peace—R^Ra safe land (Jer 12.5); J^Rreturn in peace—R^Rreturn victorious (Judg 11.31); J^Rthe chastisement of our peace—R^Rthe chastisement that made us whole (Is 53.5); J^Rthe seed shall be prosperous [Heb. *of peace*]^R—R^Rthere shall be a sowing of peace (Zech 8.12).

One of the most characteristic Hebrew words in the OT is (2) *‘ōlām* (primarily an indefinite but very long time, past or future; hence remote antiquity or the remote future):

J^Rancient, eternal, eternity, for ever, everlasting, of old, perpetual; J^Rever, of old time, from of old; R^Rall future, long ago, of long ago, never-ending, primeval. Also in various phrases and combinations; e.g., J^Rhe shall serve him for ever—R^Rhe shall serve him for life (Ex 21.6); J^Rhis long home—R^Rhis eternal home (Eccles 12.5).

In later Hebrew *‘ōlām* came to mean "world" or "universe"; J assumes this meaning in a few places in the OT:

J^Rin the world—R^Ralways (Ps 73.12); J^Rhe hath set the world in their heart—R^Rhe has put eternity into man's mind (Eccles 3.11); J^Rsince the beginning

of the world—^RFrom of old (Is 64.4); ^Jworld without end—to all eternity (Is 45.17).

§ 77 Among the most meaningful and at the same time difficult words of the OT is *ḥešed*, translated by J in a dozen ways but most often as kindness (40 times), lovingkindness (30 times), or mercy (120 times). Recent studies have shown that none of these renderings conveys the basic meaning of the word, which is “fidelity to the requirements of a particular personal relationship, a loyal devotion grounded in love which goes beyond legal obligation and can be depended upon to the utmost” (*Introd RSVOT*, p. 61). It is not a feeling or a general attitude, but something that is “done”: the verb most frequently used with *ḥešed* is *‘SH* (do, make, etc.).

After much study and discussion, the Standard Bible Committee decided that no one English noun could do justice to this word. For the *ḥešed* of God the expression “steadfast love” was adopted as the principal rendering (cp J’s occasional use of “tender mercies” or “tender love” for *rahmim*, the word usually translated “mercy” or “compassion”).

Thus, to cite only a few examples, R reads steadfast love instead of favour (Job 10.12), goodness (Ps 33.5; 107.8, 15, 21, 31), kindness (Gen 24.12; Is 54.10; Joel 2.13; Jon 4.2), merciful kindness (Ps 117.2; 119.76), lovingkindness (Ps 63.3; Hos 2.19), lovingkindnesses (Ps 25.6; Is 63.7 twice), mercy (Gen 39.21; Ex 15.13; 34.7; Num 14.18f; 1 Kings 3.6; 2 Chron 1.8), mercies (Lam 3.22, 32; cp Is 55.3, ^Jthe sure mercies of David—^Rmy steadfast, sure love for David). Cp Ruth 2.20, ^Jkindness (probably of God though possibly of Boaz); Jer 9.24, ^Jlovingkindness—^Rsteadfast love; 31.3, ^Jlovingkindness—^Rfaithfulness; Gen 19.19, ^Jmercy—^Rkindness (addressed to angels); Job 37.13, ^Jmercy—^Rlove.

Only in Ps 23.6 does R keep “mercy” for *ḥešed*, an example of conservatism in a familiar passage. In Ruth 1.8 the combination *‘SH ḥešed* is rendered “deal kindly” by both J and R.

With reference to man’s *ḥešed* toward God or man “steadfast love” is rarely used;

note, however, Hos 6.6, ^Jmercy—^Rsteadfast love (what God demands, cp the parallel, knowledge of God; but perhaps referring to right

human relations, and clearly so understood when translated "mercy" by J, following the Greek, cp Mt 9.13; 12.7; note also Hos 10.12, ^Jmercy—^Rsteadfast love, presumably of man's *hešed*, parallel "righteousness"). Cp Hos 6.4, ^Jyour goodness [Or, *mercy*, or, *kindness*]^R—^Ryour love (i.e., Ephraim's, which is not steadfast but should be); Jer 2.2, ^Jkindness—^Rdevotion (i.e., Israel's as a bride); Jon 2.8, ^Jmercy—^Rtrue loyalty (contrasted with idolatry).

For man's *hešed* to man the following examples may be noted:

^Jfavour—^Rfavor (Dan 1.9); ^Jgoodness [Or, *bounty*]^R—^Rloyalty (Prov 20.6); ^Jkindness—^Rloyalty (1 Sam 20.15; 2 Sam 16.17; Prov 19.22; cp Ps 141.5; Prov 31.26, ^{JR}kindness); ^Jshew kindness—^Rshow kindness (2 Sam 9.1, 3, 7), do me the kindness (Gen 20.13; 40.14), show loyal love (1 Sam 20.14, "of the LORD" but to be shown by David), deal loyally (2 Sam 10.2 twice, 1 Kings 2.7; 1 Chron 19.2 twice), keep showing loyalty (2 Sam 3.8); cp ^Jshewed more kindness in the latter end—^Rmade this last kindness greater (Ru 3.10); ^Jdeal kindly—^Rdeal loyally (Gen 24.49); ^Jaccording to the kindness that I have done unto thee—^Ras I have dealt loyally with you (21.23); ^Jmerciful men—^Rdevout men (Is 57.1); ^Jthe merciful man—^Ra man who is kind (Prov 11.17); ^Jmercy—^Rkindness (Ps 109.12; Prov 21.21; Hos 4.1; Mic 6.8; Zech 7.9), loyalty (Ps 101.1), love (Hos 12.6); ^Jpity—^Rkindness (Job 6.14); ^Jgoodliness—^Rbeauty (of "all flesh," i.e., humanity, Is 40.6); ^Jgoodness [Heb. *kindnesses*]^R—^Rgood deeds (2 Chron 32.32).

§ 78 Another common word, often combined with *hešed* (see below), is '*met*. J most often translates it "truth," but primarily it means truth only in the sense of being true to a person or group, or to a commitment or responsibility; hence R usually changes to "faithfulness" (20 times, Gen 24.27 to Zech 8.8).

Cp ^Jtruth—^Rfaithful (2 Chron 31.20), true (Mal 2.6), trustworthy (Ex 18.21; cp Neh 7.2, ^{JR}faithful); ^Jin truth—^Rin good faith (Judg 9.15), faithfully (Is 61.8), a sure oath (Ps 132.11); ^Junto truth—^Rfaithfully (Is 42.3); ^Jin the truth of thy salvation—^RWith thy faithful help (Ps 69.13); ^Jkeepeth truth—^Rkeeps faith (Ps 146.6); ^Jtruth—^Rtrue (Ps 119.142, 151; Is 43.9); ^Jtrue—^Rtruth (Ps 119.160); ^Jfaithfully—^Rwith equity (Prov 29.14); ^{JR}the right way (Gen 24.48); ^Jright seed—^Rpure seed (Jer 2.21); ^Jtruly—^Rin good faith (Judg 9.16, 19). Note also ^Jestablishment—^Racts

of faithfulness (2 Chron 32.1); ^Jtruth—^Rsecurity (Is 39.8; Jer 33.6); ^Jverity—^Rfaithful (Ps 111.7).

As mentioned above, *ḥešed* and *'emet* are often combined. Note the following renderings:

^Jkindly and truly—^Rloyally and truly (Gen 47.29); also ^Jgoodness and truth (Ex 34.6), kindness and truth (2 Sam 2.6), lovingkindness and truth (Ps 40.10f; 138.2), mercy and truth (Gen 24.27; Ps 25.10 and often); ^Rloyalty and faithfulness (Prov 3.3; 14.22; 16.6; 20.28), steadfast love and faithfulness (Gen 24.27; Ps 25.10 etc.).

Chapter XIX

CONJUNCTIONS

§ 79 Translation is concerned not only with verbs, nouns, adjectives, and adverbs, but also with such minor parts of speech as conjunctions and prepositions, pronouns, and particles. Turning first to the conjunctions, we note at once that Hebrew does not have such an abundance of conjunctions as we have in English, but makes a few do duty for many meanings. Every reader of the Bible is familiar with its (from our point of view) excessive use of "and." In Hebrew this is quite normal and idiomatic; in fact, the conjunction so translated, *w*-, occurs much more frequently than one might infer from any but the most literalistic English translation.

To express the variety of ways in which this Hebrew conjunction is used both J and R use a number of different English conjunctions, frequently differing in their choice of the ones used in particular places:

^JRagain, also, although and though, because, but, even, for, if, now, or, seeing (that), so, so that, that, then, therefore, thus, to (with infinitive), when, with, yea, yet; ^Jafter, afterward, albeit, furthermore, howbeit, likewise, moreover, neither, nevertheless, notwithstanding, where, whereas, wherefor, which, who, whose; ^Rand after, and as, as, both . . . and, lest, meanwhile, till, together with, whenever, while.

R goes considerably farther than J in the effort to vary the translation; in Gen 1f, e.g., we have ^JAnd—^RSo (1.21; 2.3); ^JAnd—^RThen (1.26; 2.7); ^JAnd—^RThus (2.1). J sometimes and R much more often simply omit the conjunction, especially at the beginning of a sentence; e.g., Gen 1.2, 5, 10, 12; 2.10f, 13, 15, 20. In Gen 8.22 R drops the "and" between the successive pairs of nouns, reducing the number from seven to four. The genealogy

of chapter 10 is both simplified and clarified by the omission of many "ands." Once J omits the conjunction by mistake, supposing it to be a part of the mysterious word: ^JUpharsin—^Rand Parsin (Dan 5.25; cp v. 28 Peres).

In Hebrew the conjunction is often used to connect two nouns in apposition; translating it then creates the false impression that two things or persons are referred to instead of one. J often reads "even" in such places. R sometimes follows but more often omits the conjunction; e.g., ^Jthe God of forces: and a god—^Rthe god of fortresses . . . ; a god (Dan 11.38; both clauses refer to the same god). The most famous example of this is Zech 9.9, ^Jriding upon an ass, and upon a colt—^Rriding on an ass, on a colt (cp Mt 21.5; Jn 12.15).

Equally alien to our idiom is the Hebrew use of the conjunction to introduce the final clause after a subordinate clause, with the result that it is sometimes difficult to tell where the final clause begins:

e.g., ^JAnd it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud; And I will remember my covenant—^RWhen I bring clouds over the earth and the bow is seen in the clouds, I will remember my covenant (Gen 9.14f); ^Jand the bow shall be in the cloud; and I will look upon it, that I may remember—^Rwhen the bow is in the clouds, I will look upon it and remember (9.16); ^JIf thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold—^RIf your brother becomes poor, and sells part of his property, then his next of kin shall come and redeem what his brother has sold (Lev 25.25).

Frequently, where the Hebrew has simply a series of coordinate clauses joined by "and," the thought requires subordination of one clause to another. Sometimes J and R both do this but in different ways;

e.g., ^JWhen I remember these things, I pour out my soul—^RThese things I remember, as I pour out my soul (Ps 42.4, lit. These things I remember, and . . .). In Job 12.14f J has a long succession of clauses beginning with "and"; R has a series of conditional clauses, each with its final clause (cp 22.23-6). The understanding of the conjunction

makes quite a difference in the interpretation of 1 Sam 17.34f, what J takes as a single incident being seen in R as one that is recurrent: ^Jand there came a lion, and a bear, . . . : And I went out after him—^Rand when there came a lion, or a bear, . . . I went after him.

§ 80 An adverb which, like its English counterpart “also,” is often used practically as a conjunction is (1) *gam*: ^{JB}also, even. R sometimes omits it;

e.g., ^JDrink, and I will give thy camels drink also—^Rdrink, and I will water your camels (Gen 24.14). For other renderings cp Ps 52.5, ^JGod shall likewise destroy thee—^RBut God will break you down; 95.9, ^Jand saw my work—^Rthough they had seen my work.

Used twice (*gam . . . gam . . .*), this word commonly means “both . . . and . . .”; but there are exceptions: e.g., ^Jas Babylon hath caused . . . to fall, so at Babylon shall fall [Or, *Both Babylon is to fall, . . . and with Babylon, &c.*]^RBabylon must fall . . . , as for Babylon have fallen (Jer 51.49).

Another word for “also” is (2) *’ap*, often rendered “yea” in J, usually rendered “also” or omitted in R (see, e.g., Is 44.15f). This too is sometimes repeated; e.g., ^Jyea, . . . ; yea, . . . ; yea, . . . : and—^RScarcely . . . , scarcely . . . , scarcely . . . , when (Is 40.24).

Also used both as adverb and as conjunction, and with a bewildering variety of meanings, is (3) *kī*:

^{JR}although, because, but, even, for, if, surely, that, though, when, yet; ^Jdoubtless, forasmuch as, howbeit, nevertheless, therefore; ^Reven though, even when, how, just as, nay, since, thus, which, yea.

The difficulty of choosing the right translation is illustrated by Ps 56.9, ^Jthis I know; for God is for me—^RThis I know, that [Or *because*] God is for me; cp 118.21, ^JI will praise thee: for—^RI thank thee that. Occasionally *kī* serves, so to speak, as a quotation mark, introducing a direct quotation; e.g., ^JThus ye speak, saying, If our transgressions—^RThus have you said, “Our transgressions . . .” (Ezek 33.10).

Even more ambiguous is (4) *’et*, a connective particle which may serve either as a relative pronoun (§ 90) or as a conjunction;

e.g., ^Jwhen the flocks came—^Rwhere the flocks came (Gen 30.38); ^Jat Horeb, when [Or, *where*] the LORD made a covenant—^Rat Horeb, where . . . (1 Kings 8.9); ^Jwhich went forth—^Rwhen they went forth (Num 33.1); ^Jwhich overturneth them—^Rwhen he overturns them (Job 9.5); ^Jall his days wherein—^Rall his days, because (2 Kings 12.2); ^Jwhich have burned incense—^Rbecause they burned incense (Is 65.7); ^Jwhich fear—^Rbecause they fear (Eccles 8.12; cp v. 13, ^{JR}because). Often used with prepositions, e.g., *ka'ser* (lit. according to what); ^Jas—^Rwhen (Is 23.5); ^Jas if—^Rwhen (51.13).

The Aramaic equivalent, (5) *dī*, is used in much the same ways and with the same ambiguity: e.g., ^JBut—^Rthat (Dan 2.9); ^Jwhereas—^Ras (vv. 41, 43).

Other words with the meaning "but" or the like are (6) *'bal*, e.g., ^Jindeed—^RNo, but (Gen 17.19); ^JVerily—^RNo, for (1 Kings 1.43); (7) *'ulām*, ^JBut truly—^RBut (Mic 3.8); ^JBut—^Rnevertheless (Ps 82.7); (8) *'ākēn*, ^Jcertainly—^RBut (Jer 8.8).

§ 81 The conjunction (1) *'im*, usually ^{JR}if, is sometimes rendered in other ways; e.g., ^Jif—^Rwhen (Mic 5.8; cp Ps 94.18, ^{JR}When); ^Jsince—^Rif (Jer 23.38); ^Jthough—^RIf (Hab 2.3). A characteristic Hebrew idiom is the use of an if-clause in what was originally an oath-formula, but omitting the penalty; e.g., "If I do so," meaning "May I be accursed if I do so," i.e., "I certainly will not do so"; or, "If I do not," meaning "May I be accursed if I do not," i.e., "I certainly will." This idiom is not always recognized by J;

e.g., ^Jif we do not so according to thy words—^Rwe will surely do as you say (Judg 11.10); ^JWhereas our substance is not cut down—^RSurely our adversaries are cut off (Job. 22.20; "adversary" is the meaning of the word rendered "substance" by J); cp (without the negative) ^JSurely the serpent will bite—^RIf the serpent bites (Eccles 10.11); ^JSurely thou wilt slay—^RO that thou wouldst slay (Ps 139.19; lit. If thou wilt slay).

The adverb (2) *'ūlay* (perhaps) is sometimes translated by a conjunction;

e.g., ^Jif so be (that)—^Rperhaps (Jer 21.2; 51.8), It may be (26.3), if it were to (Hos 8.7); cp Ezek 12.3, ^Jit may be—^RPerhaps.

The conjunction (3) *pen* (lest) sometimes idiomatically introduces a clause which has no main clause on which to depend;

e.g., ^JAnd lest [Or, *let not*] your heart faint—^RLet not your heart faint (Jer 51.46); ^JLest thou shouldest ponder—^Rshe does not take heed (Prov 5.6; cp § 94); ^JHear me, lest otherwise they should rejoice—^ROnly let them not rejoice (Ps 38.16).

The purpose and the result of actions are not so sharply distinguished in OT Hebrew as they are in English. The conjunction (4) *lma'an* (cp § 83, No. 2; actually a phrase, like our "in order that") expresses primarily purpose, but sometimes also result. In Gen 18.19 J does not recognize either meaning: ^JI know him, that he will—^RI have chosen [Heb *known*] him, that he may (cp § 31, No. 3). In other places what J takes for an expression of purpose is seen by R as a statement of result:

e.g., ^Jthat thou mightest be justified—^Rso that thou are justified (Ps 51.4); ^Jto the end that every one . . . may be cut off—^Rso that every man . . . will be cut off (Obad 1.9); ^Jto remove you—^Rwith the result that you will be removed (Jer 27.10; see also v. 15).

Other examples of conjunctions and their uses might be cited, but the foregoing will suffice to illustrate the relatively slight amount of divergence between J and R in this matter.

Chapter XX

PREPOSITIONS

§ 82 One of the hardest things to master in any language is its use of prepositions, and in this the Hebrew language reflects many ways of thinking that seem strange to the modern western mind. Again, however, it must be remembered that English as well as Hebrew prepositions may have more than one meaning: "above" and "over," for example, sometimes mean "more than" (cp "over and above"). The rendering, of course, must be in idiomatic English; it often depends also upon the context, as for example when a particular preposition is idiomatically used with a particular verb. Difference of rendering, therefore, does not always imply a difference of interpretation, but there are many places where misunderstanding is possible. The following instances show how some of the most common Hebrew prepositions are used, and how J and R sometimes differ in interpreting them:

(1) *'el* (basic meaning "to, toward," but often practically interchangeable with *'al*, § 86, No. 1):

^JRagainst, at, by, for, in, into, on, over, to, toward, upon, with; ^Jby reason of, touching, unto; ^Rabout, adjoining, because of, concerning, of, opposite. Cp Ezek 2.6, ^Jdwell among scorpions—^Rsit upon scorpions (see § 74, No. 1); 17.12, ^Jled them with him—^Rbrought them to him (cp 26.20); Dan. 11.7, ^Jwith an army—^Ragainst the army.

(2) *b-* (basic meaning "in," but used idiomatically in many ways):

^JRagainst, among, at, because of, by, by reason of, for, in, into, of, on, over, through, under, upon, with; ^Jaccording to, after, before, between, concerning, for the sake of, throughout, toward, unto; ^Ralong, along with, amid, as, at the cost of, beside, by the help of, in accordance

with, in connection with, in the midst of, in spite of, like, to the music of, to the sound of, within, worth. Cp Ex 6.3, ^Jby the name of God Almighty—^Ras God Almighty; Ps 113.6, ^Jto behold the things that are in heaven—^Rlooks . . . upon the heavens (J fails to recognize the idiomatic use of *b-* with “see”); Is 63.1, ^Jthat speak in righteousness—^Rannouncing vindication (idiomatic use with “speak”). For the use of *b-* with the infinitive see § 116.

(3) *blī* (without), used with a passive participle as object in Ps 19.3, ^Jwhere their voice is not heard [Or, *without* these *their voice is heard*. Heb. *without their voice heard*]^Rtheir voice is not heard (lit. without being heard is their voice).

(4) *ba'būr*: ^{JR}because of, for the sake of; ^Jfor; ^Ron account of. In 1 Chron 14.2 J misses an important point: ^Jhis kingdom was lifted up on high, because of his people Israel—^Rhis kingdom was highly exalted for the sake of his people Israel (cp 2 Sam 5.12, ^Jfor his people Israel's sake—^Rfor the sake of his people Israel).

§ 83 (1) *l-* (to):

^{JR}about, according to, against, as, at, by, concerning, for, for the sake of, in, of, on, to, upon, toward, with; ^Jafter, because of, beside, instead of, until, unto; ^Ramong, before, belonging to, on the side of, over, through.

Among the many idiomatic uses of this preposition, only a few can be noted.

(a) In psalm titles and the like:

^{JR}A Psalm of David (Ps 3 etc.); ^JThe writing of Hezekiah—^RA writing of Hezekiah (Is 38.9). In these expressions “of,” like the Hebrew, may mean “concerning,” “belonging to,” or “composed by”; but cp ^Jto the chief musician—^RTo the choirmaster (Ps 4 etc.).

(b) Sometimes a phrase with *l-* is simply omitted by R where it is equivalent to an indirect object or the Latin dative of interest, advantage, or disadvantage: e.g., ^Jheweth him down—^Rcuts down (Is 44.14); ^Jstrengtheneth for himself—^Rlets it grow strong (same v.); ^Jget thee—^Rbuy (Jer 13.1); ^JI bought her to me—^RI bought her (Hos 3.2); ^Jfor his own behalf [Heb. *for him*] shall cause . . . to cease—^Rshall put

an end to (Dan 11.18); ^Jhave done against themselves—^Rhave done (Jer 11.17). In other places R translates the phrase; e.g., ^Jfor him—^Rto his advantage (Dan 11.17); ^Junto you—^Rfor your profit (Ezek 13.18); ^Jremember David—^RRemember . . . in David's favor (Ps 132.1).

(c) Frequently this preposition means "belonging to," "in the possession of," or the like: e.g., ^Ja shelter for me—^Rmy refuge (Ps 61.3); ^Jconcerning Mahershalalhashbaz—^RBelonging to Mahershalalhashbaz (Is 8.1); ^Junto the LORD—^Rthe LORD's (44.5). This meaning is very common with the verb *HYH*, "be" or "become" (cp French *C'est à moi*, *It is mine*): e.g., ^J^Rshe became my wife (Gen 20.12, lit. she became to me, i.e., became mine, for a wife); ^JThis I had—^RThis blessing has fallen to me (Ps 119.56); ^Jwas in her and in her daughters—^Rshe and her daughters had (Ezek 16.49); ^Jshall also the Levites . . . have for themselves, for a possession—^Rshall be for the Levites . . . as their possession (45.5); ^Jbe for another man—^Rbelong to another man (Hos 3.3). Often with this construction and meaning the verb is not expressed (cp § 108): e.g., ^Jshall be for the prince—^Rto the prince shall belong (Ezek 45.7; cp 48.21f); ^Jthis seed is blessed—^Rthis children become a blessing (Ps 37.26); ^JThe preparations of the heart in man—^RThe plans of the mind belong to man (Prov 16.1); ^Jthe sword of the enemy—^Rthe enemy has a sword (Jer 6.25); ^JThe sword of the LORD—^Rthe LORD has a sword (Is 34.6); ^Jshall be toward the LORD—^Rto the LORD belong (Zech 9.1); ^Jthe day of the LORD of hosts shall be—^Rthe LORD of hosts has a day (Is 2.12; cp 22.5; 34.8).

Note also the following idiomatic expressions:

^JWhat hast thou here?—^RWhat have you to do here? (Is 22.16); ^JWhat hath my beloved to do—^RWhat right has my beloved (Jer 11.15); ^JWhat hast thou to do with me?—^RWhat have you against me? (Judg 11.12; cp 1 Kings 17.18; lit. what to me and to you?); cp ^Jwhat have ye to do with me?—^RWhat are you to me? (Joel 3.4; here R translates literally); ^JWhat is the chaff to the wheat?—^RWhat has straw in common with the wheat? (Jer 23.28; lit. what to the straw with the wheat?).

A few other uses of this preposition may be mentioned:

(d) ^Jhigher than the kings of the earth—^RThe highest of the kings of the earth (Ps 89.27; lit. high to . . .); (e) ^JHow shall I pardon thee for this?—^RHow can I pardon you? (Jer 5.7; "for this" is part of an expression which means "How"). (f) In Aramaic *l-* is regularly used with the direct object of a verb, and this use appears occasionally in Hebrew,

especially in Hosea: ^JSow to yourselves in righteousness—^RSow for yourselves righteousness (10.12; cp 11.1, 3); note also 2 Chron 17.7, ^Jsent to his princes—^Rsent his princes. See § 114 for *l-* with the infinitive.

There are several compound prepositional expressions or phrases formed with *l-*:

(2) *lma'an* (cp § 81, No. 4): ^JBecause of the house of the LORD—^RFor the sake of the house of the LORD (Ps 122.9; cp v. 8); cp Prov 16.4, ^Jfor himself—^Rfor its purpose. (3) *l'ummat*: ^Jover against—^Rclose to (Ex 37.14), along with (Ezek 1.20f), alongside (45.6; 48.13, 18 twice), corresponding to (40.18; 45.7), parallel to (42.7; 48.21). (4) *liqra't* (lit. at meeting, to meet): ^Jfled against it—^Rfled into it (i.e., the sea, Ex 14.27); ^Jat his coming [Heb. *meeting*]^Rcame to meet him (1 Sam 16.4); ^Jat the meeting of David—^Rcame to meet David (21.1). (5) *loqbēl* (Aramaic): ^Jbefore—^Rin front of (Dan 5.1); ^Jover against—^Ropposite (v. 5); ^Jby reason of—^Rbecause of (v. 10).

§ 84 Equally versatile is the preposition *min* (from). As in many other cases, the interpretation of the preposition often depends on the interpretation of the verb or other word upon which the phrase is dependent;

e.g., ^Jthat appear from [Or, *that eat of &c*] mount Gilead—^Rmoving down the slopes of Gilead (Song 4.1, lit. that move down from Mount Gilead; cp 6.5). In many instances *R* keeps closer than *J* to the primary meaning of the preposition; e.g., ^Jby the mount Horeb—^Rfrom Mount Horeb (Ex 33.6); ^Jshall comfort us concerning our work and toil—^Rshall bring us relief from our work and from the toil (Gen 5.29); ^JConcerning thy testimonies, I have known of old—^RLong have I known from thy testimonies (Ps 119.152); ^Jon this side—^Rfrom (2 Chron 20.2).

Like the others, however, this preposition also has many idiomatic uses; and *J* and *R* do not always agree as to which of these is intended.

(a) *Agent* (*JR by*): ^JOut of Jacob shall come he that shall have dominion—^RBy Jacob shall dominion be exercised (Num 24.19); ^Jfor the daughters of Jerusalem—^Rby the daughters of Jerusalem (Song 3.10); ^JMan's goings are of the LORD—^RA man's steps are ordered by the LORD (Prov 20.24); ^JHe was taken from prison and from judgment [Or, *He was taken away by distress and judgment*]^RBy oppression and

judgment he was taken away (Is 53.8); ^Jby him [Or, *from him*] the daily sacrifice was taken away—^Rthe continual burnt offering was taken away from him (Dan. 8.11); ^Jcoals were kindled by it—^Rglowing coals flamed forth from him (2 Sam 22.9; Ps 18.8).

(b) *Cause* (JR at, because of, before): ^Jby thy covenant—^Ron account of the covenant with you (Ezek 16.61); ^Jby reason of mine affliction [Or, *out of mine affliction*]^Rout of my distress (Jon 2.2); ^JAnd of them shall be taken up a curse—^RBecause of them this curse shall be used (Jer 29.22); ^Jafraid and ashamed of Ethiopia—^Rdismayed and confounded because of Ethiopia (Is 20.5); ^Jashamed of—^Rput to shame by (Jer 2.36 twice); cp ^Jbecause of the ground—^ROut of the ground (Gen 5.29); ^Jstrength because of the enemy—^Rrefuge from the enemy (Nahum 3.11).

(c) *Part*: ^Jtaken . . . from off the sacrifices—^Rtaken . . . out of the sacrifices (Lev 7.34); ^Joffer a sacrifice of thanksgiving with leaven—^Roffer a sacrifice of thanksgiving of that which is leavened (Amos 4.5); ^Jabove all people—^Rout of all the peoples (Deut 7.6; cp 14.2); ^Jall the beasts [Heb. . . . *from the beasts*]^Rsome of the animals (1 Kings 18.5); ^Jwill take thereof—^Rtakes a part of it (Is 44.15); ^Jreproach me so long as I live [Heb. *from my days*]^Rreproach me for any of my days (Job 27.6); ^Jof—^Rsome of (Is 66.21; Jer 19.1; 39.10; cp 40.7); ^Jcertain of—^Rsome of (Dan 1.3); ^Jteach us of his ways—^Rteach us his ways (Is 2.3; Mic 4.2; lit. from his ways, implying but not emphasizing that not all of God's ways will be taught); ^Jfrom men—^Rfrom among men (Aramaic, Dan 4.25, 32); ^Jthe workmen, they are of men—^Rthe craftsmen are but men (Is 44.11, cp French *Ce sont des hommes*); ^Jwill he regard your persons—^Rwill he show favor to any of you (Mal 1.9).

(d) *Comparison*: ^Jabove—^Rmore . . . than (Neh 7.2; Eccles 2.7; Jer 15.8); ^Jabove the stars—^Rmore than the stars (Nahum 3.16; J is ambiguous); ^Jblessed with children—^RBlessed above sons (Deut 33.24); ^Jtoo narrow by reason of the inhabitants—^Rtoo narrow for your inhabitants (Is 49.19); ^Jmore and mightier than we—^Rtoo many and too mighty for us (Ex 1.9; cp Ps 142.6; Jer 31.11); ^Jpoorer than thy estimation—^Rtoo poor to pay your valuation (Lev 27.8); ^Jmore brutish than any man—^Rtoo stupid to be a man (Prov 30.2); ^Ja full wind from those places [Or, *a fuller wind than those*]^Ra wind too full for this (Jer 4.12); ^Ja small thing for you—^Rtoo little for you (Is 7.13); ^JIt is a light thing that thou shouldst be my servant [Or, *Art thou lighter than that thou shouldst, &c*]^RIt is too light a thing that you should be my servant (Is 49.6, a very idiomatic and difficult but very important place, lit. light from your being to me a servant).

Note also the following: ^Jmore blameless than the Philistines [Or, . . . *blameless from the Philistines*]^Rblameless in regard to the Philistines (Judg 15.3) ^Jmore honourable than the thirty [Or, *honourable among the thirty*]^Rrenowned among the thirty (2 Sam 23.23); ^Jmore just than God . . . more pure than his maker^Rrighteous before [Or *more than*] God . . . pure before [Or *more than*] his Maker (Job 4.17); ^Jviler than the earth^Rwhipped out of the land (30.8, cp § 61); ^Jfresher than a child's [Heb. *than childhood*]^Rfresh with youth (33.25); ^Jmore desolate than the wilderness [Or, *desolate from the wilderness*]^Rwaste, . . . from the wilderness (Ezek 6.14); ^Jhe shall continue more years than the king of the north^Rfor some years he shall refrain from attacking the king of the north (Dan 11.8).

(e) *Separation*: ^Jthe fatness [Or, *of the fatness*] of the earth, and of the dew of heaven^Raway from [Or *of*] the fatness of the earth . . . , and away from [Or *of*] the dew of heaven (Gen 27.39); ^Jmore than^Rapart from (Eccles 2.25); ^Jcast out of thy grave^Rcast out, away from your sepulchre (Is 14.19).

Note especially the familiar but much debated verse, Job 19.26, ^Jyet in my flesh [Or, . . . *yet out of my flesh*]^Rthen from [Or *without*] my flesh (in earlier printings R read without [Or *from*]; see note at end of v., The meaning of this verse is uncertain). With this cp the following: ^Jfrom good^Rto no avail (Ps 39.2); ^Jfrom the vile^Rand not what is worthless (Jer 15.19); ^Jfrom thy fear^Rso that we fear thee not (Is 63.17); ^Jfrom the birth, and from the womb, and from the conception^Rno birth, no pregnancy, no conception (Hos 9.11); ^Jfor glory [Or, *more . . . than with glory*]^Rinstead of glory (Hab 2.16); ^Jfrom fear of evil^Rwithout dread of evil (Prov 1.33); ^Jby the archers [Heb. *of the bow*]^Rwithout the bow (Is 22.3); ^Jin his knowledge^Rwithout knowledge (Jer 10.14; cp 51.17); ^Jbecause of the force^Rwithout strength (48.45); ^Jthat ye shall not have a vision [Heb. *from a vision*] . . . that ye shall not divine [Heb. *from divining*]^Rwithout vision . . . without divination (Mic 3.6).

(f) Other idiomatic expressions: ^Jof the mercy seat [Or, *of the matter of the mercy seat*]^Rof one piece with the mercy seat (Ex 25.19; cp vv. 31, 35f; 28.8; 30.2; 37.8, 17, 21f, 25; 38.2; 39.5); ^Jthey call themselves of the holy city^Rthey call themselves after the holy city (Is 48.2) ^Jto be no city^Ris a city no more (25.2, lit. from a city); ^Jbecause of him that passeth by, and because of him that returneth^Rso that none shall march to and fro (Zech 9.8, lit. from passerby and from returner); ^Jhe looketh forth at the windows^Rgazing in at the windows (Song 2.9; cp, same v., ^Jthrough the lattice); ^Jthence^Rin it (Is 65.20); ^Jfrom

thence—^Rthere (Hos 2.15); ^Jfrom the womb—^Rin the womb (Jer 20.17); ^Jby reason of the cold—^Rin the autumn (Prov 20.4); ^Jfrom the ends of the earth—^Rat the end of the earth (Ps 135.7); ^JFrom the north end—^RBeginning at the northern border (Ezek 48.1); ^Jfrom the south—^Rin the south (Josh 13.4); ^Jfrom the north—^Rin a northerly direction (18.17); ^Jif I be cleansed from my sin [Or, by it *more than by my sin*]^Rthan if I had sinned (Job 35.3, lit. from my sin, but this does not fit the context).

See also § 116 for *min* with the infinitive.

(g) The prepositions *min* and *l-* (§ 83, No. 1) are used together idiomatically with a meaning which J, translating too literally, fails to convey: ^Jfrom the south to the ascent—^Rsouth of the ascent (Num 34.4); ^Jon the south side unto Kadesh-barnea—^Rsouth of Kadesh-barnea (Josh 15.3, lit. from the south to K.); ^Jnorthward at the gate of the altar—^Rnorth of the altar gate (Ezek 8.5); cp ^Jfrom the appearance . . . even downward—^Rbelow what appeared to be (v. 2); ^Jand from his loins even upward—^Rand above his loins (same v.).

§ 85 By combining two or more prepositions, or a preposition and a noun, adverb, or other word, Hebrew forms a number of compound prepositions which are sometimes hard to translate. A word often combined with *b-* (in) or *min* (from) is (1) *ēber* (side, region across or beyond, and so simply across, beyond, on the other side of). It is often used alone;

e.g., ^Jon this side Jordan eastward—^Ron the east side of the Jordan (Deut 4.49); ^Jon the other side Jordan eastward—^Reastward beyond the Jordan (Josh 13.27). Note also (cp § 42) ^Jbeyond the river—^Rthe province Beyond the River (Neh 2.7, 9; also Aramaic, Ezra 4.17, 20; 6.6); ^Jon this side the river—^Rthe province Beyond the River (Neh 3.7; Aramaic, Ezra 4.10, 16; 5.3, 6; 6.6, 13).

J's oscillation between "this side" and "the other side" appears also in the translation of (2) *b'ēber* (lit. in-across), which occurs often in Deuteronomy and Joshua with confusing shifts between the point of view of Moses, speaking in the plains of Moab east of the Jordan, and that of the historian and his readers on the west side of the river. J's attempt to resolve the confusion by mutually contradictory renderings is abandoned by R;

e.g., ^Jbeyond Jordan—^Rbeyond the Jordan (Deut 3.20, 25; Josh 9.10; 13.8); ^Jon the other side Jordan—^Rbeyond the Jordan (Deut 11.30;

Josh 12.1); ^Jon this side Jordan—^Rbeyond the Jordan (Deut 1.1, 5; 3.8; 4.46f; Josh 9.1); ^Jon the side of Jordan westward—^Rbeyond the Jordan to the west (Josh 5.1).

Similarly *'ēber* is combined with *min* (§ 84) to form (3) *mē'ēber*: e.g., ^Jfrom [Heb. *from aside*] the wilderness—^Racross the wilderness (Job 1.19). This combination is sometimes followed by *l-* (§ 83, No. 1), lit. "from across (with reference) to," used in ways that create the same difficulty noted with No. 1:

^Jon the other side Jordan—^Rbeyond the Jordan (Josh 13.32; 1 Chron 6.78), on the other side of the Jordan (Josh 17.5); ^Jon this side Jordan westward—^Rwestward of the Jordan (1 Chron 26.30).

Other compound prepositions also are formed with *min*:

(4) *lmin* (lit. to-from): ^Jfrom the day—^RSince the day (Hag 2.18). (5) *mē'aḥar*, *mē'aḥrē* (lit. from after): ^Jfrom—^Rfrom following (Jer 3.19; Zeph 1.6); ^Jas I followed [Heb. *from behind*]^Rfrom following (Amos 7.15); ^JFrom following [Heb. *from after*]^Rfrom tending (Ps 78.71). (6) *mē'ēt* (lit. from with): ^Jfrom—^Ron behalf of (Lev 24.8); ^Jby—^Rfrom (Num 7.84; 1 Sam 2.23; Is 54.15); ^Jof—^Rfrom (2 Chron 11.4). (7) *mibbli* (lit. from-without): ^J^Rbecause there is not (2 Kings 1.3, 6, 16); ^Jbecause they have no—^Rfor want of (Is 5.13); ^Jso that there is no—^Rwithout (Zeph 3.6). (8) *mibba'ad* (lit. from-through): ^Jwithin thy locks—^Rbehind your veil (Song 4.1, 3; 6.7). (9) *mē'ēn* (lit. from-not-being): ^Jtill there be no place—^Rbecause there is no room elsewhere (Jer 7.32; cp 19.11); ^Jthat there shall be no inhabitant—^Rtill no inhabitant is left (Zeph 2.5); ^Jthat there is none inhabitant—^Rwithout an inhabitant (3.6); ^Jinsomuch that he regardeth not—^Rbecause he no longer regards (Mal 2.13).

Other combinations with *min* will appear in §§ 86ff.

§ 86 Another hard-worked preposition of many meanings is *'al* (on):

^Jabove, against, among, at, beside, by, by reason of, concerning, for, for the sake of, of, on, over, through, to, upon, with; ^Jaccording to, in, touching, toward, unto; ^Racross, adjoining, along, along with, because of, before, in addition to, in charge of, in front of, in spite of, on account of, on the ground of, rather than, together with, within.

Obviously the context often determines the particular meaning intended and governs the translation.

The following special cases may be mentioned;

‡upon the heap—^Rby the heap (Gen 31.46; cp 24.11, 13 ^{JB}by); ‡upon a wall—^Rbeside a wall (Amos 7.7); ‡upon the altar—^Rbeside [Or *upon*] the altar (9.1); ‡strong above—^Rstronger than (Dan 11.5); ‡more than—^Rsurpassing (Eccles 1.16); ‡heavier than—^Rheavy in spite of (Job 23.2); ‡not . . . for equity—^Rwrong (Prov 17.26). Occasionally, where a phrase is the equivalent of a "dative of interest" (cp § 83, No. 1), R omits it; e.g., ‡maketh idols against herself—^Rmakes idols (Ezek 22.3); ‡his countenance was changed in him—^Rhis color changed (Dan 5.9, Aramaic; so too 7.28; in 5.6,10 the Aramaic does not have the phrase).

The use of 'al in psalm titles (§ 69, No. 15) may be recalled here.

Note also Ps 92.3, ‡Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound—^Rto the music of the lute and the harp, to the melody of the lyre (cp § 70, Nos. 3-5).

In translating idiomatic phrases with 'al both J and R sometimes paraphrase;

e.g., ‡Many days and years [Heb. *Days above a year*]^RIn a little more than a year (Is 32.10); ‡hath been to me as a provocation of mine anger [Heb. *for my anger*] and of my fury—^Rhas aroused my anger and wrath (Jer 32.31; lit. has been to me on my anger and on my wrath); ‡Rachel died by me—^RRachel to my sorrow died (Gen 48.7); ‡he shall make their habitations desolate with them—^Rtheir fold shall be appalled at their fate (Jer 49.20; cp 50.45); ‡the prince's part—^Rthe prince's duty (Ezek 45.17; cp our colloquial "up to him"); ‡I have peace offerings with me [Heb. *Peace offerings are upon me*]^RI had to offer sacrifices (Prov 7.14; lit. sacrifices of peace offerings upon me); ‡a crying for wine—^Ran outcry . . . for lack of wine (Is 24.11; i.e., concerning wine); ‡are with me—^Rare a care to me (Gen 33.13); ‡when I am reproved [Or, *when I am argued with*. Heb. *upon my reproof*, or, *arguing*]^Rconcerning my complaint (Hab 2.1); ‡in the courts—^Rhaving the care of the courts (1 Chron 23.28); ‡whether it be done against a nation, or against a man only—^Rwhether it be a nation or a man (Job 34.29). In Job 30.4 J takes a noun meaning "leaves" for a form of this preposition: ‡by the bushes—^Rthe leaves of bushes.

The compound preposition *mē'al* (*min* + *'al*, lit. from-on) causes no serious difficulty. A further elaboration is *mē'al l-* (lit. from-on to, i.e., above with reference to);

e.g., ^Jfrom beyond the tower—^Rabove the Tower (Neh 12.38; cp same v. ^{JR}upon the wall); ^Jfrom above the gate—^Rabove the Gate (v. 39; the picture of the route of the procession in these verses depends largely on the meaning of this preposition); ^Jfrom the firmament—^Rfrom above the firmament (Ezek 1.25); ^Jfrom [Or, *upon*, Heb. *from upon*] the border—^Rbeyond the border (Mal 1.5).

§ 87 Most of the other prepositions raise no questions of interpretation, but there are some exceptional instances worth mentioning.

(1) *'ad*: ^Jto—^Ras far as, through; ^Jtoward—^Ras far as, to; ^Junto—^Ras far as, as far away as, as far over as, to, up to; cp ^Jas yet—^Runtil now (2 Kings 13.23); ^Jhitherto—^Rstill (Ps 71.17); ^Jwhilst it is yet morning—^Rby morning (Judg 6.31); ^JHow long shall be—^RFor how long is (Dan 8.13, lit. until when; cp Ps 6.3 etc., ^{JR}how long); ^Juntil a time—^Rfor a time (Dan 7.25, Aramaic); ^Jangry even unto death—^Rangry enough to die (Jon 4.9).

(2) *'im* (^{JR}with, against): ^Jbefore thee [Heb. *with thee*]^Rtoward thee (Ps 73.22; cp v. 23, ^{JR}with thee); ^Jin us—^Rclear to us (Job 15.9); ^Jin the tents—^Ramong the tents (Ps 120.5); ^Jwith him—^Ramong those (v. 6); ^Jwith—^Ramong (Ps 54, title; Is 38.11); ^Jwith her in the house—^Rwhile she was in the house (1 Kings 3.17; ^J is literal but suggests an incongruous idea); ^Jit is nothing with thee—^Rthere is none like thee (2 Chron 14.11); ^Jare there not with you, even with you, sins—^RHave you not sins of your own (2 Chron 28.10); ^Jthere were many with me—^Rmany are arrayed against me (Ps 55.18); ^Jbe just with [Or, *before*] God—^Rbe just before God (Job 9.2; cp 25.4); ^Jbut it is not so with me [Heb. *but I am not so with myself*]^Rfor I am not so in myself (9.35); ^Jthis is with thee—^Rthis was thy purpose (10.13); ^Jthis is done of thee [Heb. *is with thee*]^Rthis has been your mind (1 Kings 11.11); ^Jwhich I made with thee—^Rwhich I made, as I made you (Job 40.15); ^Jwith him—^Rhe shall bring (Dan 11.17); ^Jwith—^Rby the help of (v. 39).

(3) *tahat* (^{JR}instead of, under): ^Jfor—^Rin exchange for, in return for, in place of, instead of, under; ^Junder—^Ramong; cp ^Junder him—^Rin his place (Is 25.10), where it stood (Ezek 17.6), His underparts (Job 41.30); ^Jin myself—^Rbeneath me (Hab 3.16); ^Jinstead of thy husband

[Or, *being in the power of thy husband*. Heb. *under thy husband*]^Rwhile you were under your husband's authority (Num 5.19; cp v. 20).

Again there is a compound preposition with *min*, *mittahat*; e.g., ^Jout of his place [Or, . . . *from under him*]^Rin his place (Zech 6.12); ^Junder the rows^Rat the bottom of the rows (Ezek 46.23); also *mittahat l*; e.g., ^JAnd from under [Or, *from the place*] these chambers^RBelow these chambers (42.9).

§ 88 Prepositions are often combined in Hebrew with the names of parts of the body, forming phrases which are used practically as propositions.

Thus with *yād* (hand) we have (1) *byad*: ^Jinto the hand of^Rto (Jer 26.24, cp 38.19); ^Jby the hand of Moses^Rby Moses (with "command" or "speak," Lev 8.36; 10.11; Judg 3.4; Neh 9.14); ^Jby the hand of the priests the Levites^Runder the direction of the Levitical priests (2 Chron 23.18); ^Jsent by the hand of Benaiah^Rsent Benaiah (1 Kings 2.25; cp the rest of the v.); ^Jhy the ministry [Heb. *by the hand*] of the prophets^Rthrough the prophets (Hos 12.10); ^Jby the prophet [Heb. *by the hand of the prophet*]^Rthrough the prophet (Jer 37.2; cp Zech 7.12); ^Jto [Heb. *by the hand of*] Nebuzaradan^Rthrough Nebuzaradan (Jer 39.11); cp ^Jteach you by the hand [Or, *being in the hand*] of God^Rteach you concerning the hand of God (Job 27.11).

(2) *lyad* (lit. to the hand of): ^Jat the gates^Rbeside the gates (Prov 8.3). (3) *miyyad* (from the hand of): ^Jout of the hand^Rfrom (2 Kings 13.25, of capturing cities). (4) *'al-yad* or *'al-ydē* (on the hand or hands of): ^Jas was ordained by David [Heb. *by the hands of David*]^Rac-
cording to the order of David (2 Chron 23.18); ^Junder the hand of^Runder the direction of (26.11); ^Junder their hand^RUnder their command (v. 13).

So with *šad* (side), (5) *miššad* (from the side of): ^Jin the side of the ark^Rby the side of the ark (Deut 31.26); cp ^Jconcerning^Rwith regard to (Dan 6.4, Aramaic).

Especially common are such phrases with *pnē* (face of). (6) *bipnē* (in the face of): ^Jto his face^Ragainst him (Hos 7.10). (7) *'el-pnē* (to the face of): ^Jbefore, on the forepart of, over against; ^Ralongside, beyond, facing, opposite, to the front of, extending from. (8) *lipnē* (to the face of): ^J^Rbefore, in the presence of, in the sight of; ^Jbefore the face of, from the face of, with; ^Rat the head of, in front of, for, in the way of, over, to, to the east of (cp § 71, No. 6), under, under the charge of. Cp ^Jcaptain of the host before me^Rcommander of my army (2 Sam

19.13); ^Jwent out before the host—^Rwent out to meet the army (2 Chron 28.9); ^Jbefore I eat [Heb. *before my meat*]^Ras [Heb. *before*] my bread (Job 3.24); ^Jof all that have been before them—^Rhe was over all of them (Eccles 4.16, lit. to all over whom he was); ^Jevery man right forth—^Revery man straight before him (Jer 49.5). (9) *miḥpnē* (from the face of): ^{JR}from the face of, from, because of, before, by; ^Jat, at the presence of, before the face of, by reason of, for, for fear of, in the sight of, of, out of the sight of, toward; ^Ragainst, at the approach of, at the sight of, away from, for defense against, from the presence of, in the face of, to, to escape, to make way for. Cp ^Jbecause of the famine—^Rvictims of famine (Jer 14.16); ^Jthe LORD could no longer bear, because of the evil of your doings, and because of the abominations—^RThe LORD could no longer bear your evil doings and the abominations (44.22; ^R omits "because of" for the sake of smoother English). (10) *milliḥpnē* (from to the face of): ^{JR}before, from; ^Jfrom the face of, at the presence of; ^Rin the presence of, from the presence of. (11) *ʿal-ḥpnē* (on the face of): ^{JR}in, upon; ^Jbefore the face of, before, from the face of, unto the face of, upon the face of, in the sight of, over against; ^Ragainst, east of, on the east of, to the east of, from, from the front of, on, in the lifetime of, on the face of, on the surface of, opposite, over the face of, to the end of. Cp ^Jthat lieth before—^Rthat overlooks (Josh 18.16); ^Jin the open firmament of heaven [Heb. *face of the firmament of heaven*]^Racross the firmament of the heavens (Gen 1.20).

In the same way prepositional phrases with *ʿēnē* (eyes of) are used as prepositions. (12) *bʿēnē* (in the eyes of): ^{JR}in the sight of; ^Jbefore; ^Rin the eyes of. Cp ^Jit seem—^Rit seems (Jer 40.4 twice); ^Jit seemeth—^Ryou think it (same v., lit. in your eyes). (13) *lʿēnē* (to the eyes of): ^{JR}before the eyes of; ^Rin the presence of.

So too with *ḥī* (mouth of), (14) *ḥpī* (as the mouth of): ^Jaccording to thy wish [Heb. *according to thy mouth*]^Ras you are (Job 33.6). Cp *ḥpī ʾēṣer* (lit. as the mouth of which): ^Jaccording as—^Rinasmuch as (Mal 2.9). (15) *lḥī* (to the mouth of): ^Jat the entry of the city—^Rin front of the town (Prov 8.3); ^Jaccording to the inheritance of them—^Rwith a view to their inheritances (Josh 18.4). See § 115 for *lḥī* with the infinitive.

Chapter XXI

PRONOUNS AND SUFFIXES, THE DEFINITE ARTICLE, PARTICLES

§ 89 Personal pronouns are not used in Hebrew as much as they are in English. As in Latin *amo* means not simply "love" but "I love," so in Hebrew a pronoun is not needed to indicate the person, number, and gender of the subject, which are shown by the form of the verb. Consequently, when a pronoun is used there is some special reason for it, and this must if possible be represented somehow in the translation.

The most common reason for using a pronoun is to express emphasis, and there are several ways of bringing this out in English;

e.g., ^JAnd thou shalt go—^RAs for yourself, you shall go (Gen 15.15; see also 17.9; Jer 7.16; Mic 3.8; 7.7; but cp Gen 17.4, ^Jas for me, behold, my covenant—^RBehold, my covenant); ^JFor, behold, I have made thee—^Rand I, behold, I make you (Jer 1.18); ^Jmoreover take thou up—^RAnd you, take up (Ezek 19.1); ^JNow, thou son of man—^RAnd you, son of man (22.2); ^JI have commanded—^RI myself have commanded (Is 13.3; see also Ezek 17.22, twice); ^Jtime for you, O ye, to dwell—^Ra time for you yourselves to dwell (Hag 1.4); ^Jand he fought—^Rand himself fought (Is 63.10); ^Jfor themselves are separated—^Rfor the men themselves go aside (Hos 4.14); ^JI, even my hands—^Rit was my hands that (Is 45.12); ^Jnow also will I—^Rnow it is I who (Jer 4.12; see also 27.5; Hos 11.3; 12.10; 13.5; 14.8; Zech 6.13); ^Jdid ye at all fast unto me, even to me?—^Rwas it for me that you fasted? (Zech 7.5); ^Jthe very time of his land—^Rthe time of his own land (Jer 27.7).

In a "nominal sentence" (cp § 108), where no verb is expressed, a pronoun may be needed if the subject is not otherwise indicated;

e.g., ^JThis is one thing—^RIt is all one (Job 9.22, lit. One it). A very idiomatic use of the pronoun appears in Ezek 33.5; ^JBut he that taketh warning—^RBut if he had taken warning (lit. But he being warned). In the next verse the pronoun is demonstrative in effect, avoiding ambiguity as to the subject of the verb: ^JIf the sword come, and take any person from among them, he is taken—^Rand the sword comes, and takes any one of them, that man is taken away.

Demonstrative pronouns and adjectives are sometimes used idiomatically in ways that require more or less free translation;

e.g., ^JNow by this—^RNow (1 Kings 17.24, lit. now this); ^Jat that time—^Rin its time (2 Chron 30.3); ^Jin that time—^Rin such a time (Amos 5.13); ^Jthis—^Rsuch a thing (Joel 1.2); ^Jwe will give thee this also—^Rwe will give you the other also (Gen 29.27); ^Jaccording to these measures—^Rthey had the same size as the others (Ezek 40.24); ^Jlike those windows—^Rlike the windows of the others (v. 25); ^JThis is—^RHere shall be (1 Chron 22.1); ^Jand this is—^Rand here (same v.); ^Jand this is—^Rand there was (Zech 5.7); ^JSo is this great and wide sea—^RYonder is the sea, great and wide (Ps 104.25).

In Daniel 2.38 ^J has a demonstrative adjective where there is none in the Aramaic: ^Jthis head—^Rthe head. In 6.2, on the other hand, ^J uses only a definite article where there is a demonstrative adjective in the Aramaic: ^Jthe princes—^Rthese satraps. The pronoun in 4.24 may be either personal or demonstrative: ^Jand this is the decree—^RIt is a decree.

An interrogative pronoun in Amos 7.2, 5 is hard to translate: ^Jby whom shall Jacob arise? [Or, *who* of (or, *for*,) *Jacob shall stand?*]^RHow can Jacob stand? (lit. who shall Jacob stand?). Three pronouns—interrogative, personal, and demonstrative respectively—form a question in Jer 30.21: who is this that—^Rwho would. Here ^R is less literal than ^J, but in Jon 1.10 it is more literal: ^Jwhy hast thou done this?—^RWhat is this that you have done?

§ 90 The relative pronoun is sometimes used in Hebrew in ways that cannot be literally rendered in English; in fact, what is ordinarily called a relative pronoun (*šer*) is more exactly described as an indefinite connective particle, which can serve as a conjunction (see § 80, No. 4), as a relative pronoun,

or as something which is too indefinite to be called either the one or the other.

It is not surprising, therefore, that J and R do not always translate or even understand this word in the same way;

e.g., ^JThey did not destroy the nations, concerning whom the LORD commanded them—^RThey did not destroy the peoples, as the LORD commanded them (Ps 106.34, lit. which the LORD . . .); ^JThat our sons may be as plants—^Rmay our sons . . . be like plants (Ps 144.12, lit. which our sons like plants; J treats *'šer* here as a conjunction of purpose, going back to v. 11, *Rid me*, but in the Hebrew it begins a new stanza, apparently unconnected with what precedes it); ^Jit is known that it is man—^Rit is known what man is (Eccles 6.10).

A common Semitic idiom, not always recognized by J, is the use of both a relative pronoun and a pronominal suffix to express the object of a verb or preposition; e.g., "which I bought it" instead of "which I bought," or "the house which I lived in it" instead of "the house in which I lived." It is sometimes easy to miss the intended connection; e.g., ^Jevery one that maketh mention thereof shall be afraid in himself—^Reveryone to whom it is mentioned will fear (Is 19.17, lit. everyone whom one mentions it to him will fear); ^Jwhose seed is in itself—^Rin which is their seed (Gen 1.11f, lit. which its seed is in it). The same usage appears with a different form of the relative pronoun (*še-*): ^Jthis bed, which is Solomon's—^Rthe litter of Solomon (Song 3.7).

It may be noted also that a relative pronoun may be appropriate in English where the Hebrew uses a different construction; e.g., ^JHe looketh—^Rwho looks (Ps 104.32, lit. the one looking).

§ 91 The Hebrew language has no indefinite article, though the tendency to create one appears in an occasional use of the numeral one;

e.g., ^J*Ra man* (Ezek 33.2, lit. one man); ^J*Ra woman* (Zech 5.7, lit. one woman); cp ^J*one saint*—^{Ra} *holy one* (Dan 8.13; cp same v., with the same Hebrew, ^J*another saint*—^{Ra} *another holy one*); ^J*a certain man* [Heb. *one man*]^{Ra} *man* (Dan 10.5); ^J*one stick*—^{Ra} *stick* (Ezek 37.16).

The use of the definite article in Hebrew exhibits several peculiarities which occasion some differences of interpretation

between J and R. J frequently inserts "the" where there is no article in the Hebrew;

e.g., ^Jthe fifth son—^Ra fifth son (Gen 30.17; cp v. 19); ^Jall the fat—^RAll fat (Lev 3.16); ^Jthe great [Or, *much*] transgression—^Rgreat transgression (Ps 19.13); ^Jthe son of man—^Ra son of man (Ps 146.3; cp 8.4, ^{JR}the son of man, an example of R's conservatism in familiar passages); ^JThe woman—^RA woman (Deut 22.5; cp same v., ^{JR}a man).

In Aramaic there is no definite article; its force is represented by a special ending which marks the noun as "determined" or "emphatic" instead of "absolute" (i.e., indefinite). Here too J sometimes uses "the" where the Aramaic noun is not determined; e.g., ^Jthe great God—^Ra great God (Dan 2.45); ^Jlike the Son of God—^Rlike a son of the gods (3.25, lit. like a son of gods; J inserts "the" with "Son," R with "gods"; cp. § 53). R too sometimes inserts the article where the Hebrew does not have it; e.g., ^Jan everlasting king—^Rthe everlasting king (Jer 10.10); ^Jone among a thousand—^Rone of the thousand (Job 33.23). So too where Aramaic nouns are not "determined": ^Jtimes and laws—^Rthe times and the law (Dan 7.25, lit. times and law).

On the other hand, where the Hebrew has the definite article J sometimes omits it. It is a rule of Hebrew grammar that when two nouns are in the "construct" relation (see § 100), corresponding to the connection with "of" in English (e.g., the throne of the king), the first noun does not have an article even though it is definite in meaning (i.e., Hebrew must say "throne of the king"; cp English "the King's throne"). Consequently the presence or absence of an article with the second noun is often all that there is to show whether the first noun should have one in English. In Ex 31.18 J ignores this rule: ^Jtwo tables of testimony—^Rthe two tables of the testimony (lit. two tables of the testimony).

A proper name is of course definite without an article, and thus may make definite the noun preceding it in the "construct" relation;

e.g., ^Ja voice of the LORD—^RThe voice of the LORD (Is 66.6); ^Jan angel of the LORD—^Rthe angel of the LORD (Judg 6.11, 22; 13.21; cp vv. 3, 16–21, ^{JR}the angel of the LORD, six times; v. 20, ^{JR}the angel of God).

In some places where no special grammatical construction is involved J omits the article;

e.g., ^Ja great city—^Rthe great city (Gen 10.12); ^Ja bullock—^Rthe bull (1 Sam 1.25); ^Ja pomegranate tree—^Rthe pomegranate tree (14.2); ^Jall nations—^Rall the nations (Is 2.2); ^JKing of nations—^RKing of the nations (Jer 10.7; cp 1.10; 3.17, see next paragraph); ^Jlike a wilderness—^Rlike the desert (Zeph 2.18); ^JThree shepherds—^Rthe three shepherds (Zech 11.8).

But, again, sometimes R omits the article where J keeps it:

^Jthe perverse rebellious woman [Heb. . . . *perverse rebellion*]^Ra perverse, rebellious woman (1 Sam 20.30); ^Jthis woman—^Ra woman (2 Sam 3.8, lit. the woman); ^Jthe tower of Lebanon—^Ra tower of Lebanon (Song 7.4, lit. tower of the Lebanon; in Hebrew Lebanon is regularly called "the Lebanon"); ^Jover the nations and over the kingdoms—^Rover nations and over kingdoms (Jer 1.10); ^Jall the nations—^Rall nations (3.17; cp Is 2.2; Jer 10.7, see last paragraph); ^Jthe wall [Or, . . . *a wall*]^Ra wall (Ezek 43.8); ^Jto the wood . . . to the dumb stone—^Rto a wooden thing . . . to a dumb stone (Hab 2.19; here R omits the article with "wood," J inserts it with "stone").

The fact is, as the foregoing instances may have led the reader to suspect, that Hebrew and English differ somewhat in their use of the definite article. There is no article in the Hebrew where R has one and J two in Eccles 8.10: ^Jthe place of the holy—^Rthe holy place. In a number of instances both J and R read "a" instead of "the"; e.g., ^Ja valley—^Ra ravine (Josh 8.11); ^J^Ra young man (Num 11.27); ^J^Ra lad (1 Sam 20.21); ^Ja wench—^Ra maid-servant (2 Sam 17.17).

One of the most notable places, and perhaps the most important, where both J and R do not translate the Hebrew definite article, is Is 7.14: ^Ja virgin—^Ra young woman (see § 75). Various explanations of the Hebrew definite article in this crucial verse are offered by different scholars, but whatever view may be adopted, few, if any, would translate "the virgin," or "the young woman."

A few other special cases may be noted. The Hebrew nouns

'*el* and '*lōhim* (§ 43), when used to mean simply "God," often have the article.

Cp ^JGod—^RThis God (2 Sam 22.31, 33; Ps 18.30; lit. the God); ^Jhe is the God—^Rhe is God (1 Kings 18.39); ^JIt is God that girdeth me—^Rthe god who girded me (Ps 18.32); ^JGod that is holy [Or, *the holy God*. Heb. *the God the holy*]^Rthe Holy God (Is 5.16; J mg reproduces literally the normal Hebrew construction for an adjective modifying a noun with the article); ^Jthe God of our salvation—^RGod is our salvation (Ps 68.19); ^JHe that is our God is the God of salvation—^ROur God is a God of salvation (v. 20).

An exceptional and puzzling use of the article appears in 1 Chron 15.27: ^Jthe master of the song with the singers—^Rthe leader of the music of the singers (lit. the leader the music the singers).

In Ps 51.4 J sees a specific reference to the sin of David mentioned in the title of the psalm: ^Jand done this evil—^Rand done that which is evil (lit. the evil; Hebrew regularly uses the article with an abstract noun).

§ 92 Many things for which we use nouns, verbs, or other parts of speech are expressed in Hebrew by words which can most conveniently be regarded as particles, though they may actually be (or have been originally) nouns. Like words of other kinds, they are occasionally taken in different ways by J and R.

(1) *yēš* (lit. existence of, i.e., there is or are):

^Jhe is a God that judgeth—^Rthere is a God who judges (Ps 58.11); ^Jthere is a man—^Rsometimes a man (Eccles 2.21). With '*šer* (§ 80, No. 4; § 90): ^Jand so it was, when the cloud—^RSometimes the cloud (Num 9.20, lit. there was when; cp v. 21). In such variations of rendering there is no essential difference of interpretation, and this is usually true also with (2) '*ayin*, '*ēn* (lit. nonexistence of, i.e., there is not, etc.). There is at least a slight difference in meaning, however, in such instances as the following: ^Jnone can deliver—^Rthere is none to deliver (Mic 5.8); ^Jand none did search or seek—^Rwith none to search or seek (Ezek 34.6, lit. and there was none searching and there was none seeking); ^Jthere is no throne—^Rwithout a throne (Is 47.1). Occasionally the divergence goes deeper. In Gen 39.9, e.g., J misunderstands a common use of '*ēn*

with a personal suffix instead of a simple negative: ^JThere is none greater in this house than I—^Rhe is not greater in this house than I am.

Instead of the word for “not” (*lō*) commonly used in declarative statements, Hebrew uses in hortatory sentences (3) *’al*; e.g., ^{JR}Let there be no strife (Gen 13.8). J apparently ignores this distinction in Job 36.18, treating a verb with *’al* as a simple negative statement: ^Ja great ransom cannot deliver thee [Heb. *turn thee aside*]^Rlet not the greatness of the ransom turn you aside. The word “cannot,” however, shows that this is a paraphrase rather than a careless mistake; the real difference in interpretation lies in J’s rendering “a great ransom” for “the greatness of the ransom” (lit. muchness of ransom). R too on occasion translates verbs with *’al* freely;

e.g., ^JLet not the swift flee away, nor the mighty man escape—^RThe swift cannot flee away, nor the warrior escape (Jer 46.6, i.e., let them not try to get away); ^Jdo no more—^Ryou will not do it again (Job 41.8, lit. do not add, i.e., repeat the attempt to lay hands on Leviathan).

Hebrew has no case-endings to distinguish subject from object, etc. (§ 99), but the direct object of a verb is normally indicated by the particle (4) *’ēt* (or *’et-*, or *’ōt-*). Now and then this is used in ways that are confusing.

Note, e.g., Is 53.8, ^Jand who shall declare his generation? for he was cut off—^Rand as for his generation, who considered that he was cut off . . . ? Since “his generation” is preceded by *’ēt*, J takes it as the object of “declare” (R consider); but sometimes *’ēt* is used without a verb in the sense “as regards” or “as for” (cp § 80, No. 3, on “for” vs “that”).

A much more difficult instance is Num 35.6, ^JAnd among the cities which ye shall give unto the Levites there shall be six cities for refuge—^RThe cities which you give to the Levites shall be the six cities of refuge. Here there is no verb to which “cities” and “six cities” can be objects, yet both are preceded by *’ēt*. The case is too complicated to be discussed here; possible explanations may be found in the commentaries. J and R simply try in different ways to give the general meaning.

In Zech 7.7 also 'ēt is used where there is no verb: 'Should ye not hear the words [Or, *Are not these the words*]^Rwere not these the words. The Hebrew says only, "not the words." J inserts "Should ye" and "hear," so that "the words," following 'ēt, can be the object; J mg and R, in spite of the 'ēt, take "the words" as the predicate of a nominal sentence (§ 108) and insert "there" for a subject.

§ 93 Several prefixes and suffixes are used in Hebrew for various purposes. (1) *h-* prefixed to a word, usually at the beginning of a clause, serves as a question-mark. J, following an old tradition, mistakes this interrogative prefix for a part of the verb in Job 34.31, 'It is meet to be said—^Rhas any one said. In Jer 12.9 J twice ignores the interrogative *h-*, treating two questions as declarative clauses: 'mine heritage is . . . , the birds . . . are—^RIs my heritage . . . ? Are the birds . . . ?

(2) *-āh*, added to a verb, gives it something of the force we express in English by saying "let me" or "let us." J sometimes fails to reproduce this meaning; e.g., 'we take up corn—^Rlet us get grain (Neh 5.2); 'Now will I sing—^Rlet me sing (Is 5.1; cp No. 3); 'We lie down—^RLet us lie down (Jer 3.25). Sometimes *-āh* is affixed to a verb expressing purpose (see § 112).

Already mentioned briefly in § 15 as an example of frequent omission in R is the particle (3) *-nā'*, which turns a command into a request or makes a request more polite and humble. J's "now," frequently used for this particle, is sometimes retained by R but often dropped, especially where it seems to mean "at this time."

To the examples of this omission given in § 15 may be added Gen 15.5; 18.21; 19.19f; 27.2, 9, 26; Song 7.8; Is 5.1 (cp No. 2); Jer 17.15; 28.15.

In many places J renders this particle "I beseech thee." Sometimes this too is kept by R (e.g., Num 12.13); elsewhere it is omitted (e.g., Neh 1.8, 11; Is 64.9; Jer 38.4). In Jer 38.20 R substitutes "now" for "I beseech thee." Another rendering often used by J is "I pray thee." R changes this to "now" (e.g., Gen 27.19), shortens it to "I pray" (e.g., 30.14), or omits it (e.g., 12.13; 13.8; 18.4; 27.21; 33.14).

Chapter XXII

GRAMMATICAL FORMS: PERSON, NUMBER, AND GENDER

§94 Not only the choice of words but also their forms convey meaning and must be duly considered by a translator. In Hebrew as in English special endings show whether a noun is singular or plural, masculine or feminine. Ordinarily these are quite clear, but there are places where J and R go different ways in interpreting them.

In some cases the ambiguity of a Hebrew form has made possible a difference of interpretation. In certain forms of the Hebrew verb the second person masculine and the third person feminine are indistinguishable; only the context can show which is intended. J and R sometimes differ in such cases;

e.g., ^Jwhen it shall come—^Rwhen you come (Gen 30.33; J understands a third person feminine, used for the impersonal neuter, see § 95); ^JLest thou shouldest ponder—^Rshe does not take heed to [The meaning of the Hebrew word is uncertain] (Prov 5.6; see § 81, No. 3 on "Lest"); ^Jthou canst not know—^Rshe does not know (same v.); ^JThou shalt be inhabited—^RShe shall be inhabited (Is 44.26; cp v. 28); see also Is 54.6; Zeph 3.7, twice. Cp Ezek 14.17, ^JSword, go through—^RLet a sword go through; here J apparently takes the verb as second person masculine singular (lit. thou shalt go through), and translates it as imperative; but the Hebrew word for "sword" is feminine.

In the plural the second person feminine and the third person feminine are the same in certain forms and are sometimes confused;

e.g., ^JYe shall be built—^RThey shall be built (Is 44.26); ^Jye have sent—^RThey even sent (Ezek 23.40).

What J takes as the first person singular is understood by R in a few places as an archaic or dialectical form of the second person feminine singular:

^Juntil that I Deborah arose, that I arose—^Runtil you arose, Deborah, arose (Judg 5.7); ^JI have broken thy yoke, and burst thy bands—^Ryou broke your yoke and burst your bonds (Jer 2.20); ^JI have not found—^Ryou did not find (v. 34).

A participle is sometimes used in Hebrew in place of a finite verb, and unless the subject is plainly expressed this may be ambiguous;

e.g., ^JI was astonished at the vision, but none understood it—^RI was appalled by the vision and did not understand it (Dan 8.27; J and R differ also in their understanding of the negative particle *'ēn*, as used with the participle, see § 92, No. 2).

A common cause of difficulty for the interpreter is the fact that the Hebrew language has a way of shifting suddenly from the third to the second person, or from the second to the third, without rhyme or reason so far as we can see. Translators often smooth out such incongruities by changing one or more words to fit the context. In Is 33.1, for example, J reads "and they dealt not treacherously with thee," though the Hebrew says "with him"; in this case R evades the difficulty by rendering "with whom none has dealt treacherously" (cp, later in the same verse, ^Jthey shall deal treacherously with thee—^Ryou will be dealt with treacherously).

R frequently resorts to such "smoothing," with a note giving the literal meaning;

e.g., ^Jhis shoulder . . . his hands—^Ryour [Heb *his*] shoulder . . . your [Heb *his*] hands (Ps 81.6; cp v. 7, ^JThou calledst—^Ryou called, etc.). In other instances no note is given. Several examples may be seen in Ps 104: ^Jwho layeth the beams of his chambers . . . who maketh the clouds his chariot: who walketh—^Rwho hast laid the beams of thy chambers . . . who makest the clouds thy chariot, who ridest (v. 3; R continues the second person from the preceding v., J shifts to the third person with the Hebrew); see also vv. 4f, 10, 13f, 19. Most of the verbs

in these verses represent Hebrew participles, which might be used for either the third or the second person; the verbs in vv. 5 and 19 are exceptions, but both might be read as participles with other vowels. The personal suffixes, however, definitely indicate the third person ("his," not "thy"). The Hebrew shifts back to the second person in vv. 6-9, but returns in v. 13 to the third person. This is a very common phenomenon in the OT.

§ 95 J and R sometimes differ as to the gender of words, now one and now the other being more literal. In Job 39.27-30, for examples, R translates literally the masculine pronouns of the Hebrew; J, for no obvious reason, makes them all feminine.

Like other Semitic languages, Hebrew has no neuter gender but uses the feminine for it. R therefore occasionally changes a feminine pronoun in J to the neuter;

e.g., ^Jseekest her . . . searchest for her—^Rseek it . . . search for it (i.e., wisdom, Prov 2.4). Where poetic personification is involved the choice of genders may be difficult; thus J and R both say "it" in Prov 3.14, again referring to wisdom, but change to "she" and "her" in vv. 15ff, where wisdom is clearly personified. In 8.11, however, where J has "it," R changes to "her" because wisdom speaks in the preceding and following verses. Cp ^Jher rivers . . . her little rivers—^Rits rivers . . . its streams (i.e., the deep's, Ezek 31.4); ^Jshe shall not stand—^Rit shall not stand (Dan 11.17; J assumes that the reference is to "the daughter of women," R understands the clause as impersonal, referring to the king's action). In Lam 1.17 a feminine adjective is interpreted by J as "a menstruous woman," by R as "a filthy thing."

On the other hand, what J takes as neuter is sometimes regarded by R as feminine;

e.g., ^Jin the forest thereof . . . round about it—^Rin her forest . . . round about her (Jer 21.14; i.e., the "inhabitant of the valley," v. 13); ^Jit—^Rshe (Jer 50.13 twice, referring to "the last of the nations," personified as "your mother" in v. 12).

Occasionally what is masculine in J becomes neuter in R. In Song 2.7; 3.5; 8.4 J quite gratuitously translates feminine forms as masculine and inserts "my": ^Jstir not up, nor awake my love, till he please—^Rstir not up nor awaken love until it please. Cp

3.6, ^JWho is this—^RWhat is that (referring to Solomon's litter, v. 7). In Is 6.2 J translates a masculine personal suffix as neuter: ^Jabove it—^Rabove him (i.e., the Lord).

In a number of places a form which is masculine in Hebrew, because it agrees with a masculine noun, is rendered literally by J, though the equivalent English noun is neuter;

e.g., ^Jhe shall come up over all his channels—^Rit will rise over all its channels (i.e., the River, Is 8.7; note also v. 8); ^Jhim . . . his . . . he—^Rit . . . its . . . it (46.7 repeatedly, referring to the idol made by the goldsmith, not to the goldsmith himself); ^Jthat devour him—^Rwho ate of it (Jer 2.3, meaning Israel but not as a person); ^Jcutteth him out windows—^Rcuts out windows for it (i.e., the house, Jer 22.14).

Since J uses "his" as the possessive form of "it" (§ 11), what now seems to be masculine may sometimes have been intended as neuter;

e.g., ^Jin his time—^Rin its time (Eccles 3.11, referring to "everything"); ^Jhis plants—^Rthe place of its planting (i.e., the cedar's, Ezek 31.4).

Sometimes, indeed, J has the neuter gender where R keeps the masculine gender of the original;

e.g., ^Jit shall bruise thy head—^Rhe shall bruise your head (Gen 3.15; the subject is the "seed" of the woman); ^Jit had brightness round about—^Rthere was brightness round about him [Or *it*] (Ezek 1.27); ^Jconcerning it—^Rconcerning him (i.e., God, Job 36.33; J assumes an antecedent something like thunder, which is not in the Hebrew); ^Jfor it is holy—^RHoly is he (Ps 99.3; cp v. 5, same Hebrew, ^Jfor he is holy [Or, *it is holy*])—^RHoly is he; v. 9, ^Jfor the LORD our God is holy); note also Dan 9.26, ^Jthe end thereof—^RIts [Or *his*] end. Also in Aramaic: ^Jlet it be wet—^RLet him be wet (Dan 4.15, 23; here the immediate antecedent is "stump," but the following clauses make clear the personal reference).

§ 96 In numerous instances R has a plural form where J has the singular. Sometimes, to be sure, the difference is only apparent: what appears to be a singular form in J is or may be actually a plural.

Thus, as already noted in § 11, J uses "people" for the plural as well as the singular; e.g., Ps 2.1; 9.11; 67.3; but cp Is 25.3, where the Hebrew noun is in the singular, interpreted by R as collective (see below).

Note also Ps 105.6, 43, ^Jhis chosen—^Rhis chosen ones. J's "his chosen" may be either singular or plural; in v. 6 it seems to mean Jacob, cp "Abraham his servant," but the Hebrew is plural (except in two manuscripts); in v. 43 there is no ambiguity. In v. 15 "mine anointed" is ambiguous; here too the Hebrew is plural (^Rmy anointed ones; cp the parallel, my prophets). Cp Song 5.1, ^JO beloved—^RO lovers.

A frequent use of the singular in J where we normally expect the plural in English reproduces an idiomatic Hebrew use of the singular;

e.g., ^Jour heart—^Rour hearts (Deut 1.28); ^Jinto the hand of the Chaldeans—^Rinto the hands of the Chaldeans (Jer 32.28; cp same v., ^{JR}into the hand of Nebuchadrezzar); ^Jthey shall lay their hand upon their mouth—^Rthey shall lay their hands on their mouths (Mic 7.16); ^Jin their mouth [Heb. *in their throat*]^Rin their throats (Ps 149.6); ^Ja twoedged sword in their hand—^Rtwo-edged swords in their hands (same v.); ^Jall their shoulder—^Rall their shoulders (Ezek 29.7). R is not always consistent, however, in this respect; e.g., ^Jtheir mouth—^Rtheir mouths (Ps 73.9), but cp ^{JR}their tongue (same v.). In fact, following A too closely, R sometimes keeps the Hebrew singular where J changes to the more idiomatic plural; e.g., ^JThe hands of the witnesses . . . the hands of all the people—^Rthe hand of the witnesses . . . the hand of all the people (Deut 17.7); ^Jby the hands of messengers—^Rby the hand of messengers (1 Sam 11.7).

Very often, where the singular is used in a collective sense, J translates literally but R uses the plural;

e.g., ^Jthe fruit tree—^Rfruit trees (Gen 1.11); ^Jand the tree—^Rand trees (v. 12); ^Jthe living creature . . . and creeping thing, and beast—^Rliving creatures . . . creeping things and beasts (v. 24; cp Ezek 1.20f; 10.15, 17, 20; 34.28). This kind of change from singular to plural in R is very common throughout the OT.

The indefinite third person masculine singular is used in Hebrew in an impersonal sense, where we often use the plural in English; e.g., ^Jone saith—^Rthey say (Is 65.8). J has not always recognized this idiom;

e.g., ^JHe setteth an end to darkness, and searcheth—^Rmen put an end to darkness, and search (Job 28.3, referring to miners working with

lamps); ^Jshall he run—^Rshall men leap (Is 33.4); ^Jhe made his grave—^Rthey made his grave (53.9); ^Jhe will take you away—^Rthey shall take you away (Amos 4.2); ^Jhe shall come—^Rthey will come (Mic 7.12). See also § 107.

The same kind of "smoothing," which is sometimes found necessary as between the second and third person (§ 94), is also required on occasion with regard to the singular and plural. In Judg 14.3 ^R changes "my people" to "our people" to fit the context, following "his father and mother said to him." Singular pronouns are changed to plural in Job 21.19–21 to agree with the preceding verses. In Job 24.17 ^J inserts five words in a rather desperate attempt to do justice to the singular form of a Hebrew verb, though the context clearly calls for a plural: ^Jif one know them, they are in the terrors—^Rfor they are friends with the terrors (lit. for he is acquainted with the terrors, but cp "them" earlier in the v. and "they" in v. 16). Of two words that belong together in Prov 3.18, one is plural and the other singular; ^J translates both as singular, ^R makes both plural: ^Jhappy is every one that retaineth her—^Rthose who hold her fast are called happy. Many other instances of this kind might be cited, but they are usually fairly obvious efforts to smooth out a passage where ^J, translating literally, contains incongruities that are more disturbing to us now than they apparently were to the Hebrews.

Not all changes from singular to plural reflect less literal translation in ^R. Sometimes ^J's singular form is replaced with a plural by ^R to agree with the original.

So, e.g., ^Jan handbreadth—^Ra few handbreadths (Ps 39.5); ^Jher waves—^RTheir waves (Jer 51.55); ^Jthe camp—^Rcamps (Ezek 4.2); ^Jmore than any living—^Rmore than all the living (Dan 2.30, Aramaic); ^Jthe greatness of the kingdom—^Rthe greatness of the kingdoms (7.27, Aramaic); ^Jfort—^Rfortresses (11.19).

§ 97 Plural forms in ^J are changed to singular forms in ^R about as often as the opposite change, and for much the same reasons. Certain nouns sometimes occur in the plural in Hebrew where we normally use the singular, and ^J's over-literal translations are often changed by ^R to conform to our English idiom;

e.g., ^Jmercies—^Rmercy (2 Sam 24.14 etc., 11 times; also Dan 2.18, Aramaic; but cp Neh 9.19, 27f, 31, ^{JR}mercies); ^Jtender mercies—^Rmercy (Ps 25.6 etc., 11 times); ^Jcompassions—^Rmercies (Lam 3.22), mercy (Zech 7.9); ^Jlovingkindnesses—^Rsteadfast love (Ps 25.6; 89.49; Is 63.7 twice; cp § 77); ^Jmercies—^Rsteadfast love (Gen 32.10; 2 Chron 6.42; Ps 89.1; 106.7, 45; 119.41; Is 55.3; Lam 3.22, 32); ^Jrighteousnesses—^Rrighteousness (Dan 9.18), righteous deeds (Is 64.6; Ezek 33.13; cp § 57, No. 11); ^Jloves—^Rlove (Prov 7.18; Song 7.12; for two different Hebrew words); ^Jrecompences—^Rrecompense (Jer 51.56); ^Jdesolations—^Rdesolation (Ezek 35.9); ^Jthis hairs—^Rthis hair (Dan 4.33, Aramaic); ^Jthe matters [Or, words]—^Rthe matter (7.1, Aramaic); ^Jbooties—^Rbooty (Hab 2.7).

A somewhat different case is the Hebrew word for "heaven" or "heavens," which is used only in the plural. J and R alike use both the singular and the plural of the English word, but they differ sometimes in their choice of the one or the other;

e.g., ^Jthe heaven—^Rthe heavens (Gen 1.14f); ^Jthe new heavens—^Rthe new heaven (Is 66.22; cp 65.17, ^{JR}new heavens).

In other places the singular is more appropriate or more in accord with normal English usage in the context;

e.g., ^Jthey shall make thee to eat grass as oxen—^Ryou shall be made to eat grass like an ox (Dan 4.32, Aramaic; cp v. 33; 5.21); ^Jno beasts might stand before him—^Rno beast could stand before him (8.4); ^Jbetween the seas in the glorious holy mountain—^Rbetween the sea and the glorious holy mountain (11.45).

The impersonal use of a verb in the third person masculine singular was noted in § 96. Hebrew uses also the plural, as we do (e.g., they say). Where J uses "men" or "they" in this connection, R sometimes uses "one" or "no one";

e.g., ^Jmen have not heard, nor perceived—^Rno one has heard or perceived (Is 64.4); ^Jneither shall men lament for them, nor cut themselves, nor make themselves bald for them—^Rand no one shall lament for them or cut himself or make himself bald for them (Jer 16.6; cp v. 7); ^Jthey shall not prophesy—^ROne should not preach (Mic 2.6). See also § 107.

Here too J and R sometimes resort to "smoothing" (§§ 94, 96), changing in this case from plural to singular forms to remove

discrepancies or incongruities. In Prov 4.22, where the Hebrew says literally, "life are they to those who find them, and to all his flesh healing," J and R both smooth out the incongruity but in opposite ways: ^Jthey are life unto those that find them, and health to all their flesh—^Rthey are life to him who finds them, and healing to all his flesh. In another place J changes a singular to a plural to prevent misunderstanding; R keeps the singular but inserts a proper name: ^Jhell hath enlarged herself . . . : and their glory, and their multitude, and their pomp . . . shall descend—^RSheol has enlarged its appetite . . . and the nobility of Jerusalem [Heb *her nobility*] and her multitude go down, her throng . . . (Is 5.14). In Obad 1.6 the Hebrew means literally "How are searched Esau"; J follows the plural of the verb, R the singular of the noun: ^JHow are the things of Esau searched out—^RHow Esau has been pillaged.

§ 98 Singular nouns are sometimes translated by J as plural, being apparently understood as collective;

e.g., ^Joxen and fatlings—^Ran ox and a fatling (2 Sam 6.13); ^Jchariots—^Ra chariot (15.1); ^Jlions—^Ra lion (Is 15.9); ^Jpalaces—^Rpalace (Is 32.14); ^Jthe forts and towers—^Rthe watchtower (same v.); ^Jhigh places—^Rhigh place (Jer 48.35); ^Jcedars . . . masts—^Ra cedar . . . a mast (Ezek 27.5); ^Jthe open fields [Heb. *face of the field*]^Rthe open field (29.5); ^Jthe chambers and the entries thereof—^Ra chamber with its door (40.38); ^Jand laws—^Rand the law (Dan 7.25, Aramaic; lit. and law); ^Jthe most fenced cities—^Ra well-fortified city (11.15); ^Jfloods—^Rflood (Jon 2.3); ^Jborders—^Rborder (Mic 5.6); ^Jthresholds—^Rthreshold (Zeph 2.14); ^Jbowls—^Ra bowl (Zech 9.15). In Eccles 7.12 R translates a plural noun by a collective singular: ^Jthem that have it—^Rhim who has it (i.e., wisdom; lit. her possessors).

A complicated case is Ezek 43.8, where the Hebrew has four singular nouns in succession (lit. their threshold, my threshold, their doorpost, my doorpost). J and R both translate the first literally as singular; J renders the second as plural and the third as singular; R renders the second as singular and the third as plural; both render the fourth as plural.

J's reason for translating a singular form as plural is not clear in some instances;

e.g., ^Jtheir villages—^Rits villages (Neh 11.31; the Hebrew singular suffix refers only to the last named city, Bethel); ^Jall thine iniquities—^Rall your iniquity (Ps 103.3); ^Junto them—^Rfor it (Is 5.26); ^Jthey shall come—^Rit comes (same v.; in vv. 28–30 R shifts to the plural with J); ^Jin the midst of them—^Rin the midst of it (25.11); ^Jthe ends of the earth—^Rthe end of the earth (43.6); ^Jtoward all winds—^Rto every wind (Ezek 17.21); ^Jwhen they shall be in the siege [Or, . . . shall he be *which shall be in siege*]^Rit will be . . . in the siege (Zech 12.2).

The word *'lohim* (God, god, gods, § 43, No. 1) is plural in form but more often than not singular in meaning. In at least two places J takes it as plural where the context shows that the singular is intended: ^Jgods—^Ra god (1 Sam 28.13, cp v. 14); ^Jyour gods—^Ryour god (1 Kings 18.25, cp vv. 26f). Either interpretation is possible in Jer 48.35, ^Jhis gods—^Rhis god.

A few special cases remain to be mentioned:

^Jin the congregations—^Rin the great congregation (Ps 26.12, lit. in congregations; R's "great" represents the plural form, understood as "intensive"); ^Jtheir masters' houses—^Rtheir master's house (Zeph 1.9, lit. their masters' house, the plural form of "master" being an "intensive plural of rank").

Hebrew and Aramaic have not only singular and plural but also dual forms. Usually the dual is clearly recognized by J and R alike, but it is at least more clearly represented by R in Dan 7.4 (Aramaic), ^Jupon the feet—^Rupon two feet.

Chapter XXIII

THE CASES

§ 99 With one exception (for which see §§ 100–102), there are no case endings or other special forms to indicate what we call the “case” of a noun, pronoun, or adjective. The names used for the cases in Indo-European languages can be applied only in an approximate way to Hebrew words; in general, however, the relations of words to one another and their functions in the sentence correspond to those of Indo-European grammar. The use of our names for the cases is therefore justified as a convenient way of indicating the places words have in a sentence.

The lack of distinctive case forms sometimes makes possible in Hebrew, as in English, ambiguity and confusion. In English, while we still have case inflections for pronouns, we depend largely upon the order of words in the sentence to show whether a noun is the subject or object. The normal order, however, is not rigidly followed, and ambiguity is not always avoided (cp Chapter VI). This is perhaps even more so in Hebrew. There is thus some occasion for differences of interpretation.

J and R sometimes differ as to what is the subject of a sentence; e.g., ^Jthe street shall be built again, and the wall [Or, *breach*, or *ditch*]^Rit shall be built again with squares and moat (i.e., Jerusalem, Dan 9.25; lit. it shall be built again, square and moat). A somewhat similar instance of a noun in apposition with the subject is Lev 6.16, ^Jwith unleavened bread shall it be eaten^Rit shall be eaten unleavened (lit. unleavened bread it shall be eaten).

In § 15 the idiomatic construction known as “prolepsis” has been noted as one which R often simplifies in translation. The examples given there illustrate one form of this idiom; another

consists of the use of the "hanging nominative," i.e., a noun or pronoun standing by itself before a sentence in which it is repeated by a pronoun or the like. In English we often use the expression "As for . . ." in this way, and R sometimes adopts this way of representing the Hebrew idiom where J simplifies the construction.

So, e.g., ^JAnd the cities which ye shall give shall be of the possession of the children of Israel—^RAnd as for the cities which you shall give from the possession of the people of Israel (Num 35.8); ^JThe fourth beast shall be the fourth kingdom—^RAs for the fourth beast, there shall be a fourth kingdom (Dan 7.23, Aramaic; cp v. 24); ^JAlso I in the first year . . . , even I, stood—^RAnd as for me, in the first year . . . I stood up (11.1); ^JAnd both these kings' hearts [Heb. *their hearts*] shall—^RAnd as for the two kings, their minds shall (v. 27).

In other places both J and R smooth out the idiom but in different ways, without any basic difference of interpretation (e.g., Is 34.3; Ezek 11.5; 42.7; 47.12; Hos 8.6; Zech 3.9).

Sometimes a noun or name which J understands as in the vocative case (i.e., in direct address) is taken by R as the subject of the sentence;

e.g., ^JO God, thou art terrible—^RTerrible is God (Ps 68.35); ^JThou art my portion, O LORD—^RThe LORD is my portion (Ps 119.57); ^JI will destroy thee, O covering cherub—^Rthe guardian cherub drove you out (Ezek 28.16). In Prov 24.15 what J takes as a vocative is treated by R as a nominative, in apposition with the subject: ^JLay not wait, O wicked man—^RLie not in wait as a wicked man.

The opposite change also occurs, what J takes as the subject of a sentence becoming in R a term of direct address;

e.g., ^JThou art our sister, be thou—^ROur sister, be (Gen 24.60); ^Jfor the righteous God trieth . . . —^Rthou who triest . . . , thou righteous God (Ps 7.9); ^JGod is—^Rthou, O God, art (Ps 59.9, 17); ^JThe inhabitants . . . brought [Or, *bring ye*]—^Rbring . . . , O inhabitants . . . (Is 21.14); ^Jas he [Or, *O he*] that heweth . . . and that graveth—^Ryou who hew . . . and carve (22.16); ^JAnd when thou art spoiled—^RAnd you, O desolate one (Jer 4.30); ^Jthe Great, the Mighty God, the LORD of hosts,

is his name—^{RO} great and mighty God whose name is the LORD of hosts (32.18). See also Jer 47.5; Ezek 21.10; Zeph 3.16.

§ 100 What in Hebrew corresponds to our possessive or genitive case has several peculiarities of usage which are sometimes hard to translate or even to understand. Where in English we use a possessive pronoun, the Hebrew has a suffix; where both the possessor and the thing possessed are indicated by nouns, they appear in the "construct relation" mentioned in § 91, which must now be briefly explained. Instead of using as we do the possessive case or a preposition, or having a special ending for the possessor, Hebrew uses a special (usually shorter) form of the word for the thing possessed; i.e., instead of saying "the man's house" or "the house of-the-man," it says "house-of the man."

J sometimes fails to recognize this construction;

e.g., ^Jking Arad—^Rthe king of Arad (Num 21.1); ^Jhis bones are moistened with marrow—^Rthe marrow of his bones is moistened (Job 21.24; the singular verb should have prevented J's mistake here); ^Jstrength and wisdom [Heb. *heart*]^Rstrength of understanding (36.5); ^Jat the time appointed the end shall be—^Rit pertains to the appointed time of the end (Dan 8.19). In 1 Chron 4.19 two nouns in succession are in the "construct state"; J reproduces the first correctly but not the second: ^JAnd the sons of his wife Hodiah—^RThe sons of the wife of Hodiah.

Both J and R paraphrase the construct relation sometimes in particular connections;

e.g., ^Jthe land is worth four hundred shekels—^Ra piece of land worth four hundred shekels (Gen 23.15, lit. land of four hundred shekels). R occasionally replaces "of" with some other preposition to represent this construction: among (Ezek 32.2; Dan 11.14), from (Mal 4.2), in (Is 45.3; Hab 2.16), on (1 Kings 12.31). More elaborate forms of paraphrase are used in a few places; e.g., ^Jthe abomination of his eyes—^Rthe detestable things your eyes feast on (Ezek 20.7, cp v. 8; R's "your" is an example of "smoothing," § 94).

Either the construct relation or a possessive suffix may represent a "subjective" or an "objective" genitive, just as we might

say "the love of a man" either for the love he feels for another person or for the love someone else feels for him. In Zech 14.13 J and R both say "from the LORD" instead of "of the LORD" to make it clear that God is the subject who causes the panic (J tumult), not the object whom others frighten. R uses various forms of expression to avoid J's frequent ambiguity in this respect.

The following examples may serve to illustrate the "subjective genitive":

Jthe oppression of man—^Rman's oppression (Ps 119.134); Jthe God of my mercy—^Rthe God who shows me steadfast love (Ps 59.17); JThe fear of the wicked—^RWhat the wicked dreads (Prov 10.24); Jtheir calamity—^Rdisaster from them (24.22); Jthe ruin of them both—^Rthe ruin that will come from them both (i.e., God and the king, same v.); Jthe sighing thereof—^Rthe sighing she has caused (Is 21.2); JI heard the defaming of many—^RI hear many whispering (Jer 20.10); JThy terribleness—^RThe horror you inspire (49.16); Jher blood—^Rthe blood she has shed (Ezek 24.7f). Sometimes R translates literally a subjective genitive which has been paraphrased by J; e.g., Jthe man that executeth my counsels—^Rthe man of my counsel (Is 46.11); Jthe reproach offered by him [Heb. *his reproach*]^Rhis insolence (Dan 11.18; cp, later in the v., Jhis own reproach—^Rhis insolence).

In some places J takes as an objective genitive what R understands as subjective;

e.g., Jfor fear of thee—^Rfor your fear of him (Job 22.4); Jfor this a man is envied [Heb. *this is the envy of a man*]^Rcome from a man's envy (Eccles 4.4); Jwhen I am reprov'd [Or, *when I am argued with*, Heb. *upon my reproof, or, argument*]^Rconcerning my complaint (Hab 2.1).

In other instances R sees an objective genitive where J either is ambiguous or represents the genitive as subjective;

e.g., Jto my wounding . . . to my hurt . . . —^Rfor wounding me . . . for striking me (Gen 4.23); JMy wrong—^Rthe wrong done to me (16.5; Lam 3.59; cp Obad 1.10; Hab 2.8, 17); Jthe cry of Sodom and Gomorrah—^Rthe outcry against Sodom and Gomorrah (Gen 18.20; cp 19.13); Jtheir evil report—^Ran ill report of them (37.2; cp Is 23.5; Hab 3.2);

the days of his mourning—^Rthe days of weeping for him (Gen 50.4; cp Zech 12.11).

Somewhat more elaborate ways of representing the objective genitive may be seen in Ps 39.11; 106.4; 132.1; Prov 19.22; Is 53.5; Jer 33.20 (cp v. 25); Nahum 2.3; Zech 11.4; 14.1, 15.

In 2 Sam 5.6, an extremely idiomatic and difficult verse, an infinitive with a personal suffix is followed by two nouns. The suffix is interpreted by J as a subjective genitive and by R as objective; the two nouns are taken by J as objective and by R as subjective genitives: ^JExcept thou take away the blind and the lame—^Rbut the blind and the lame will ward you off (lit. except the turning away of you of the blind and the lame).

§ 101 Frequent use is made in OT Hebrew of the “adjectival genitive,” i.e., a noun in the genitive case instead of an adjective. Thus, for instance, the Hebrew says, literally, “flies of death,” meaning “dead flies” (^{JR}Eccles 10.1). This usage is well recognized by J and frequently translated, as it is here, by an adjective, but by no means always; in fact neither J nor R is entirely consistent, and in some places it is debatable whether the adjectival meaning was intended. Out of countless examples that might be cited, only a limited number can be presented here, involving a few important nouns which are used especially often in the “adjectival genitive.”

(1) *kābôd* (glory): ^Jthe eyes of his glory—^Rhis glorious presence (Is 3.8); ^Jthe chariots of thy glory—^Ryour splendid chariots (22.18); ^Jthe throne of thy glory—^Rthy glorious throne (Jer 14.21; but cp Is 22.23, ^Ja glorious throne—^Ra throne of honor).

(2) *tip'eret* (beauty, glory): ^Ja crown of glory—^Ra beautiful crown (Prov 4.9; cp Is 28.5, ^{JR}a crown of glory . . . a diadem of beauty; here “glory” represents *šbî*); ^Jthe house of my glory—^Rmy glorious house (Is 60.7).

(3) *qôdeš* (holiness, sanctuary): ^Jfrom the habitation of thy holiness and of thy glory—^Rfrom thy holy and glorious habitation (Is 63.15, with No. 2; in the context JR both recognize several other adjectival genitives); ^Jthe mountain of his holiness—^RHis holy mountain (Ps 48.1); ^Jmountain of holiness—^Rholy hill (Jer 31.23); ^{JR}the glorious holy mountain (Dan 11.45; J mg, Heb. *mountain of delight of holiness*; “glorious” here too represents *šbî*); see also Ps 47.8; Is 35.8; 63.18; Jer 23.9. Cp

‡the stones of the sanctuary—‡the holy stones (Lam 4.1; cp Num 31.6, ‡the holy instruments—‡the vessels of the sanctuary). See also § 74, No. 5, on *hadrat qōdeš*: ‡the beauty of holiness—‡holy array.

(4) *mamlākāh* and *malḵūt* (kingdom, kingship, royalty): ‡royal cities [Heb. *cities of the kingdom*]-‡royal cities (Josh 10.2); ‡the throne of the kingdom—‡the royal throne (1 Kings 1.46; cp 9.5; 1 Chron 22.10; 28.5; 2 Chron 23.20); ‡the sceptre of thy kingdom—‡Your royal scepter (Ps 45.6); see also Dan 4.29 (Aramaic); 6.26 (Aramaic); 11.21 for “kingdom” as an adjectival genitive, meaning “royal.”

(5) *šedeq* and *šdāqāh* (§ 57, Nos. 10f): ‡the Branch of righteousness—‡the righteous Branch (Jer 33.15); ‡thy righteous judgments [Heb. *judgments of thy righteousness*]-‡thy righteous ordinances (Ps 119.7; without note v. 62); ‡the word of thy righteousness—‡thy righteous promise (v. 123); ‡the right hand of my righteousness—‡my victorious right hand (Is 41.10); ‡sacrifices of righteousness—‡right sacrifices (Deut 33.19; Ps 4.5; 51.19); ‡the habitation of justice—‡their true habitation (Jer 50.7).

Closely related to the adjectival genitive, or a variety of it, is the use of a noun to describe or qualify another, just as we use the prepositions “of” and “with” (e.g., a man of great wisdom, The House of Seven Gables);

e.g., ‡a little chamber . . . on the wall—‡a small roof chamber with walls (2 Kings 4.10, lit. upper chamber of wall, i.e., not merely an open arbor or shelter); ‡like clay to the seal—‡like clay under the seal (Job 38.14, lit. like clay of seal, i.e., sealing clay).

§ 102 Another use of the construct relation may be called for convenience the “genitive of specification,” as in our English “long of limb” for “long-limbed.” Sometimes two nouns are so combined;

e.g., ‡uprightness of heart—‡an upright heart (Ps 119.7); ‡of perfect beauty—‡perfect in beauty (Ezek 27.3, lit. completeness of beauty); ‡of low stature—‡low (17.6, lit. lowness of height).

More often the word modified by the genitive is an adjective;

e.g., ‡perfect in knowledge (Job 36.4; 37.16; lit. perfect of knowledge); ‡one that hath a pleasant voice—‡with a beautiful voice (Ezek 33.32, lit. beautiful of voice); ‡the undefiled [Or, *perfect*, or, *sincere*] in the

way—^Rthose whose way is blameless (Ps 119.1, lit. perfect of way; cp Prov 11.20, same Hebrew, ^Jupright in their way—^Rof blameless ways).

The adjectives "long" and "short" are frequently used in this way;

e.g., ^Jlongwinged—^Rof long pinions (Ezek 17.3); ^Jof few days [Heb. *short of days*]^Rof few days (Job 14.1); cp ^{JR}slow to anger (Neh 9.17; Ps 103.8; 145.8; Prov 15.18; 16.32; Joel 2.13; Jon 4.2; Nahum 1.3); ^Jslow to wrath—^Rslow to anger (Prov 14.29); ^Jlongsuffering—^Rslow to anger (Ex 34.6; Num 14.18; Ps 86.15; lit. long of anger); ^{JR}the patient in spirit (Eccles 7.8, lit. long of spirit); ^JHe that is soon angry—^{RA} a man of quick temper (Prov 14.17, lit. short of anger); ^Jhe that is hasty of spirit [Heb. *short of spirit*]^Rhe who has a hasty temper (Prov 14.29).

There is also in Hebrew what we may call the "genitive of apposition," by which two nouns referring to the same person or thing are stated in the construct relation, as though one modified the other (an idiom found also in English);

e.g., ^{Ja} a wild man—^{Ra} a wild ass of a man (Gen 16.12); ^Jthe border of Arnon—^Rthe boundary formed by the Arnon (Num 22.36); ^Jthe virgin of Israel—^RThe virgin Israel (Jer 18.13, cp 31.4, 21; Amos 5.2); ^Jthe joy of their glory—^Rtheir joy and glory (Ezek 24.25); ^JThe strong among the mighty—^RThe mighty chiefs (Ezek 32.21, lit. mighty ones of mighty men; see § 43, No. 2; but cp, with the same two nouns in the singular, Is 9.6, ^JThe mighty God—^RMighty God); ^Jthe star of your god—^Ryour star-god (Amos 5.26).

Just as a noun in the construct state does not have a definite article, so too it does not take a possessive suffix; a suffix which belongs to it is therefore attached to the noun which follows and modifies it. Thus "the holy spirit" is in Hebrew (§ 101) "Spirit of holiness," but "his holy Spirit" is "Spirit of his holiness," not "his Spirit of holiness" (so, e.g., Is 63.10f). So too ^{JR}his glorious arm (v. 12) is in the Hebrew "arm of his glory." ^J often renders this idiomatic construction too literally, suggesting sometimes meanings not intended by the Hebrew writers;

e.g., ^Jthe head of his consecration—^Rhis consecrated head (Num 6.9, 18); ^Jthe raiment of her captivity—^Rher captive's garb (Deut 21.13); ^Jmake the habitation of thy righteousness prosperous—^Rreward you with a

rightful habitation (Job 8.6); ^Jthe border of his sanctuary—^Rhis holy land (Ps 78.54, cp § 71, No. 5); ^Jthe bill of your mother's divorcement—^Ryour mother's bill of divorce (Is 50.1); ^Jthe year of my redeemed—^Rmy year of redemption [Or *the year of my redeemed*] (63.4; R understands the second Hebrew word as an abstract noun); ^Jthe chambers of his imagery—^Rhis room of pictures (Ezek 8.12); ^Jthe occupiers of thy merchandise—^Ryour dealers in merchandise (27.27); ^Jthe pleasant places [Heb. *the desire*] for their silver [Or, *their silver shall be desired*]^Rtheir precious things of silver (Hos 9.6); ^Jthe wife of thy covenant—^Ryour wife by covenant (Mal 2.14).

A few apparent exceptions to this rule have caused much perplexity. In Song 1.15; 4.1 the Hebrew reads literally, "your eyes doves." J translates this, "thou hast doves' eyes," presupposing the meaning, "your eyes are (eyes of) doves." R reads more literally here, "your eyes are doves." Cp Mal 2.5, ^JMy covenant was with him of life and peace—^Rmy covenant with him was a covenant of life and peace (lit. my covenant was with him life and peace; here R sees a meaning like that assumed by J in Song 1.15; 4.1).

Most difficult of all is Ps 45.6, ^JThy throne, O God—^RYour divine throne [Or *Your throne is a throne of God*, or *Thy throne, O God*]. The Hebrew here reads literally, "your (or thy) throne God." R assumes in this case an exceptional use of the personal suffix with a noun in the construct state, lit. your throne of God, i.e., your divine throne. Such an exception to the rule might be justified by the fact that the more normal form of expression, lit. "throne of your God," would convey a meaning different from what was intended. R mg recognizes, however, the possibility of other interpretations, including (in printings from 1960 on) that of J. The variation between "your" and "thy," of course, reflects the differing interpretations of the whole Psalm as "messianic" or addressed to the reigning king (cp § 43, No. 1).

Like the personal suffix, a demonstrative pronoun must be attached to the second noun in the construct relation, even though it belongs properly to the first. Here again J sometimes ignores the idiom and conveys the wrong meaning by translating too literally;

e.g., ^Jthe year of this jubile—^Rthis year of jubilee (Lev 25.13); ^Jthe book of this covenant—^Rthis book of the covenant (2 Kings 23.21); ^Jthe wine cup of this fury—^Rthis cup of the wine of wrath (Jer 25.15).

§ 103 There is no special form for the accusative (objective) case, aside from the use of the particle *'et* to designate the direct object of a verb (§ 92, No. 4). In general the accusative case is used much as in other languages, but some ways of using it are much more common in Hebrew than in English and must often be translated more or less freely.

Among these is the "cognate accusative," using for the object a noun from the same root as the verb, as in "dream a dream" or "fight a fight." Only rarely is any serious problem of interpretation involved; a few examples of this idiom and of J's and R's ways of handling it will therefore suffice for our purpose.

(a) *Breach a breach*: ^Jhad made a breach—^Rhad broken forth (1 Chron 13.11). (b) *Capture a captivity*: ^Jthou hast led captivity captive—^Rleading captives in thy train (Ps 68.18; cp Amos 1.6, 9); cp Is 22.17, ^Jthe LORD will carry thee away with a mighty captivity [Or, *the LORD who covered thee with an excellent covering*]^Rthe LORD will hurl you away violently (lit. hurl you a hurling). (c) *Devise a device*: ^Jdevise a device—^Rdevising a plan (Jer 18.11; cp v. 18). (d) *Judge a judgment*: ^JExecute true judgment [Heb. *Judge judgment of truth*]^RRender true judgments (Zech 7.9; cp 8.16). (e) *Sacrifice a sacrifice*: ^Jlet them sacrifice the sacrifices of thanksgiving—^Rlet them offer sacrifices of thanksgiving (Ps 107.22; cp Ezek 39.17, 19). (f) *Serve service*: ^Jmy service which I have done thee—^Rthe service which I have given you (Gen 30.26); ^Jcaused his army to serve a great service—^Rmade his army labor hard (Ezek 29.18); ^Jfor the service that he had served—^Rfor the labor that he had performed (same v.). (g) *Sin a sin*: ^Jthe sins . . . by which they sinned, and by which they made Israel to sin—^Rthe sins . . . which they sinned, and which they made Israel to sin (1 Kings 16.13; cp v. 26; 2 Kings 10.29, 31; 13.2 etc.); note also transgress a transgression, trespass a trespass (§ 84, Nos. 7, 9). (h) *Smite a smiting*: ^Jsmote . . . with the stroke of the sword—^Rsmote . . . with the sword (Esther 9.5); ^Jwounded thee with the wound—^Rdealt you the blow (Jer 30.14). (i) *Spoil a spoiling (rob a robbery)*: ^Jhath spoiled none by violence—^Rcommits no robbery (Ezek 18.7; cp v. 16); ^Jhave used oppression, and exercised robbery—^Rhave practiced extortion and committed robbery (22.29); ^JTo take a spoil [Heb. *To spoil the spoil*]^Rto seize spoil (38.12; cp v. 13; note also,

same vv., ^Jtake a prey [Heb. . . . *prey the prey*]^Rcarry off plunder). (j) *Swarm a swarm*: ^Jbring forth abundantly^Rbring forth swarms (Gen 1.20; cp v. 21). (k) *Trust a trust*: ^JWhat confidence is this wherein thou trustest?^ROn what do you rest this confidence of yours? (2 Kings 18.19, lit. What is this trust which you trust?) (l) *Vow a vow*: ^Jthey shall vow a vow^Rthey will make vows (Is 19.21; cp Jer 44.25).

§ 104 Nouns appear also in what we may call the adverbial accusative, corresponding to a phrase without a preposition. J and R usually insert a preposition to convey the force of an adverbial accusative, but they frequently differ in their choice of the preposition, reflecting a difference of interpretation; in fact they do not always agree that the noun in question is in the accusative case at all. Only the context, of course, can determine the meaning in such instances.

Various connections are expressed in this way, including the end or direction of motion, place, time, manner, instrument or means, and specification. The following examples illustrate the varying interpretations and renderings of adverbial accusatives in J and R:

^JOut of that land went forth Asshur^RFrom that land he went into Assyria (Gen 10.11); ^JHe came with the heads of the people^Rhe came to the heads of the people (Deut 33.21); ^Jwent up toward Jerusalem^Rcame up to Jerusalem (Is 7.1); ^Jthrough the wilderness^Rto the desert (16.8); ^Jat Gilgal^Rto Gilgal (Amos 4.4); ^Jin the midst of the river of Gad^Rin the middle of the valley, toward Gad (2 Sam 24.5); ^Jin the sanctuary^Rto the holy place (Ps 134.2); ^Jin the valley^Rto the valley (Num 21.20); ^Jto the top of Pisgah^Rby the top of Pisgah (same v.); ^Jnear Jericho^Rat Jericho (Num 26.3, 63; 31.12; 33.50); ^Jeven thine altars^Rat thy altars (Ps 84.3; J takes "altars" as in apposition with "house" and "nest"); ^Jthe place of judgment . . . the place of righteousness^Rin the place of justice . . . in the place of righteousness (Eccles 3.16; J takes "place" both times as object of "I saw"); ^Jof the house^Rin the house (Is 3.6; J translates as a genitive, which the form shows to be impossible); ^Jthe waste places^Ramong the ruins (Is 5.17; again J takes as object; cp v. 24, where J takes "flame" as subject); ^Jand darkness shall pursue his enemies^Rand will pursue his enemies into darkness (Nahum 1.8; cp the parallel, "he will make . . ."); ^JDeliver thyself, O Zion^REscape to Zion (Zech 2.7); ^Jthese are the four spirits

[Or, *winds*] of the heavens, which go forth—^RThese are going forth to the four winds of heaven (6.5); ^Jand there shall be a very great valley—^Rby a very wide valley (14.4); ^Jwhich is thy sword [Or, by *thy sword*]^R—^Rby thy sword (Ps 17.13; cp v. 14); ^Jthe boughs thereof were like—^Rwith its branches (80.10; cp the parallel, “with its shade”); ^Jit shall be a kindness—^Rin kindness (141.5).

Chapter XXIV

VERB-FORMS: THE STEMS; ACTIVE AND PASSIVE

§105 Nothing is more characteristic of the Semitic languages than their method of modifying the meaning of a verb by changes in its form. Not only are person, number, and gender indicated by prefixes and endings, but from each "root" grow several "stems," marked by prefixes, vowel-changes, or the doubling of this or that consonant. Only in exceptional cases is there any difference between J and R in their understanding of the force of the stems, yet some of the differences are more or less important. A brief account of the stems is therefore necessary here. Reduced to the simplest terms they are as follows:

- I. Simple narrative, active (*Qal*);
- II. Simple narrative, passive (usually), or (sometimes) reflexive (*Niphal*);
- III. Intensive, active (*Piel*, etc.);
- IV. Intensive, passive (*Pual*, etc.);
- V. Causative, active (*Hiphil*);
- VI. Causative, passive (*Hophal*);
- VII. Reflexive (*Hithpael*, etc.).

For the benefit of Hebrew students the conventional names of the stems are given in parentheses; but since these names mean nothing to readers who have not studied Hebrew, the Roman numerals in the foregoing list will be used to designate the stems in what follows.

Occasionally J and R differ in their identification of a stem, because at some points, in some classes of verbs, the corresponding forms of two stems happen to be the same. In Ezek 9.1, for example, J reads the verb as III (understood here as causative);

R reads it as I: ^Jcause . . . to draw near—^RDraw near (cp Is 41.21, where JR understand the same form as III). In Job 24.7 the verb “lodge” may be either I or V; J takes it as the latter, R as the former: ^Jcause . . . to lodge—^Rlie all night. The form of a verb in Ps 109.19 may be either I or V; the former means “wrap oneself in,” the latter “cover.” J takes it as V, R as I: ^Jwhich covereth him—^Rwhich he wraps round him. The form of “hear” in Eccles 12.13 may be either the first person plural of I (as J reads it) or the third person singular of II (so R): ^JLet us hear—^Rhas been heard.

Stem II causes more trouble than any other, because it may be either passive or reflexive in meaning. Sometimes both J and R understand it as reflexive (e.g., Prov 6.3, 5; Is 48.2). The most conspicuous and perhaps most important example of disagreement between J and R at this point is the expression used in Gen 12.3, ^Jin thee shall all families of the earth be blessed—^Rby you all the families of the earth shall bless themselves [Or *in you all the families of the earth shall be blessed*] (cp 18.18; 28.14). R recognizes here a real alternative, but the reflexive meaning is supported by the fact that Stem VII is used in the same formula in Gen 22.18 and 26.4 and in Ps 72.17. What is meant is made clear by Gen 48.20, ^JIn thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh—^RBy you Israel will pronounce blessings, saying, ‘God make you as Ephraim and as Manasseh.’

Other places where Stem II is taken as passive by J and as reflexive (variously translated) by R include the following:

^Jwas I not known—^RI did not make myself known (Ex 6.3; cp Is 19.21; Ezek 38.23); ^Jbe defiled—^Rdefile himself (Lev 21.1, 3; cp Ezek 20.30f, where J has both interpretations; v. 7, ^Jdefile not yourselves—^Rdo not defile yourselves; note also 23.30; cp v. 7, ^{JR}she defiled herself); ^Jhe was sold—^Rhe sold himself (Lev 25.50; cp v. 47, ^Jsell himself—^Rsells himself; see also Is 50.1; 52.3); ^JI will be glorified—^RI will manifest my glory (Ezek 28.22; cp 39.13); ^Jand shall be sanctified—^Rand manifest my holiness (28.22, 25; cp 36.23; 39.27).

In Gen 17.11 J ignores the normal passive force of Stem II because it seems to have a direct object, but R recognizes this as

an adverbial accusative of specification (§ 104): ^Jye shall circumcise the flesh of your foreskin—^Ryou shall be circumcised in the flesh of your foreskins; cp v. 14, ^Jwhose flesh of his foreskin is not circumcised—^Rwho is not circumcised in the flesh of his foreskin; vv. 24f, ^{JR}when he was circumcised in the flesh of his foreskin.

§ 106 Stems III and IV cause little difficulty, but their basic “intensive” force includes various shades of meaning. One of these is the “frequentative,” indicating continued repetition of an act. Sometimes also they may have the causative meaning more often expressed by V and VI. In Job 24.10 J takes as causative a verb which R understands as frequentative: ^JThey cause him to go naked—^RThey go about naked. The force of Stem III in Ps 30.1 is treated by R as permissive rather than strictly causative: ^Jand hast not made my foes to rejoice—^Rand hast not let my foes rejoice.

With some verbs Stem I is never used and Stem III has only the simple narrative meaning. J fails to recognize this fact in Ezek 13.6, ^Jthey have made others to hope—^Rthey expect (J here inserts “others”). In Deut 21.23 J translates Stem III as passive for no apparent reason: ^Jthat thy land be not defiled—^Ryou shall not defile your land.

Similar fluctuations appear in the use of Stem V. The permissive meaning assigned by R to Stem III in Ps 30.1 is recognized by both J and R in Ezek 39.7 in Stem V: ^JI will not let them pollute my holy name—^RI will not let my holy name be profaned. J and R interpret Is 29.21 somewhat differently: ^Jmake a man an offender—^Rmake a man out to be an offender (lit. cause to sin; cp for a word—by a word).

Stem V sometimes indicates beginning or becoming rather than cause; e.g., ^Jmade him sick—^Rbecame sick (Hos 7.5).

The normal causative force is ignored by J in some places; e.g., ^Jlet righteousness spring up—^Rlet it cause righteousness to spring up (Is 45.8); ^Jare profound—^Rhave made deep (Hos 5.2). On the other hand, verbs which are used regularly in Stem V in a simple narrative sense are occasionally treated as causative by J, even though this necessitates supplying an object: ^Jthey make the oppressed to cry—^Rpeople cry out (Job 35.9); ^Jcause me to be-

hold—^Rlook upon (Hab 1.3). In Is 48.15 the difference between J and R is one of idiomatic translation rather than interpretation: ^Jhe shall make his way prosperous—^Rhe will prosper in his way; cp Jer 5.28, ^Jyet they prosper—^Rto make it prosper (i.e., the cause of the fatherless).

A verb which occurs nowhere else appears twice in Amos 2.13. Authorities differ as to its meaning, but JR accept an interpretation which in English is naturally rendered as passive: I, be pressed; V, cause to be pressed, i.e., press. The first occurrence is clearly V; the second may be I or V. J translates both as passive, with an active rendering in the margin; R reads both as active: ^JI am pressed under you [Or, *I will press your place*]
—^RI will press you down in your place (cp § 87, No. 3); ^Jis pressed [Or, . . . *presseth*]
—^Rpresses down.

J often treats Stem VII as passive rather than reflexive;

e.g., ^Jshall be shaven—^Rshall shave himself (Lev 13.33; cp context); ^Jwere purified—^Rpurified themselves (Num 8.21); ^Jshall be purified, and made white—^Rshall purify themselves, and make themselves white (Dan 12.10); ^Jshall not be reckoned—^Rnot reckoning itself (Num 23.9); ^Jbe sold—^Roffer yourselves for sale (Deut 28.68; cp but no man will buy you); ^Jwas strengthened—^Restablished himself (2 Chron. 1.1); ^Jwere not sanctified—^Rhad not sanctified themselves (30.17); ^Jit is turned—^Rthey turn (Job 37.12, lit. turn themselves; cp 38.14, ^JIt is turned—^RIt is changed); ^Jis known—^Rmakes himself known (Prov 20.11; Stem I means "be known"); ^Jwill I be exalted—^Rwill I lift up myself (Is 33.10; cp, same v. with Stem II of a different verb, ^Jwill I lift up myself—^RI will be exalted); ^Jbe gathered together—^Rassemble (i.e., gather themselves, Is 44.11); ^Jbe avenged—^Ravenge myself (Jer 5.9, 29); ^Jbe polluted—^Rdefile themselves (Ezek 14.11).

Very rarely R renders VII as passive:

^Jhath girded himself—^Ris girded (Ps 93.1); ^Jglorified himself—^Rwill be glorified (Is 44.23). Note also, as special cases, ^Jmaketh himself rich . . . maketh himself poor—^Rpretends to be rich . . . pretends to be poor (Prov 13.7); ^Jmaketh himself a prophet—^Rprophesies (Jer 29.26; cp v. 27).

§ 107 The fact that a verb is frequently used in Hebrew with an indefinite, unexpressed subject, much as we say in English "people say," "they say," "it is said," or the like, has already been pointed out (§§ 96f). The meaning in such cases is often best represented in English by changing the construction to the passive. The third person, masculine, singular form of the verb is sometimes used in this way;

e.g., ^Jone told Joseph—^RJoseph was told (Gen 48.1; cp v. 2); ^Jshall one carry forth—^Rshall be carried forth (Lev 16.27); ^Jthat he may bring her forth without the camp, and one shall slay her before his face—^Rand she shall be taken outside the camp and slaughtered before him (Num 19.3; cp v. 5); ^Jwhere he worshipped God—^Rwhere God was worshiped (2 Sam 15.32); ^Jhe hath broken . . . he hath despised . . . he regardeth no—^Rare broken . . . are despised, there is no regard for (Is 33.8); ^Jhe shall burn it—^Rit shall be burnt (Ezek 43.21); ^Jone shall then open him the gate—^Rthe gate . . . shall be opened for him (46.12); ^Jone shall shut—^Rshall be shut (same v.); ^Jwhen he hath taken away the multitude—^Rwhen the multitude is taken (Dan 11.12). In Ezek 11.7, where R uses a passive verb for an impersonal third masculine singular, J follows a different Hebrew text: ^JI will bring you forth—^Ryou shall be brought forth.

Far more often than the singular, the third masculine plural is used impersonally;

e.g., ^Jthey shall afflict them—^Rthey will be oppressed (Gen 15.13); ^Jthey watered the flocks—^Rthe flocks were watered (29.2; cp v. 8); ^Jif men should overdrive them—^Rif they are overdriven (33.13); ^Jthat they have laid privily—^Rwhich is hidden (Ps 31.4); ^Jthey have made void thy law—^Rthy law has been broken (119.126); ^Jthey shall call them—^Rthey shall be called (Is 62.12; cp Jer 3.17); ^Jthey have offered . . . and poured out—^Rhas been offered . . . have been poured out (Jer 32.29); ^Jmen shall buy fields—^RFields shall be bought (v. 44; cp v. 43, ^JRshall be bought). This construction appears very often in Ezekiel; see, e.g., 3.25; 22.7; 23.10, 49; 28.3, 16; 32.16; 39.11; 40.38, 41f; 43.22, 25; 46.15. It is found also many times in the Aramaic of Daniel; e.g., ^Jbut for their sakes that shall make known [Or, *but for the intent that . . . may be made known*]^Rbut in order that . . . may be made known (2.30); see also 4.25f, 32; 5.20f, 23, 29; 6.16, 24; 7.5, 13, 26. It is not absent from the Hebrew chapters of the same book; e.g., ^Jlet them give us—^Rlet us be

given (1.12); ^Jthey shall not give—^Rhas not been given (11.21); ^Jthey shall forecast—^Rshall be devised (v. 25). See also Hos 11.7; Nahum 3.10; Zeph 2.4; Zech 7.14; 10.11; 14.11; Mal 1.4.

With both singular and plural verbs used in this way ^J sometimes supplies definite subjects not expressed or implied in the Hebrew;

e.g., ^Jshall the priest make an atonement—^Rshall atonement be made (Lev 16.30); ^JGod overthroweth—^Rare cast down (Prov 21.12). The most conspicuous instance of this is undoubtedly the very difficult but important verse, Job 19.26, ^JAnd though after my skin worms destroy this body [Or, *After I shall awake, though this body be destroyed*]^Rand after my skin has been thus destroyed.

In a few places ^J uses a passive for an active verb, but ^R translates literally:

^Jthe words that are spoken—^Rthe things that men say (Eccles 7.21); ^JI should not be despised [Heb. *they should not despise me*]^Rnone would despise me (Song 8.1); ^Jare expired—^Rthey have completed (Ezek 43.27); ^Jshall be confounded [Or, *they shall make . . . ashamed*]^Rthey shall confound (Zech 10.5).

A special form of impersonal verb which can be rendered as passive is an infinitive after the verb "command" or the like in Daniel, both Hebrew and Aramaic;

e.g., ^Jhad said he should bring them in—^Rhad commanded that they should be brought in (1.18, lit. commanded to bring them in); ^Jcommanded to call the magicians . . .—^Rcommanded that the magicians . . . be summoned (2.2); ^Jcommanded to destroy . . .—^Rcommanded that . . . be destroyed (v. 12, Aramaic; cp vv. 13, 46; 3.13, 19; 4.6; 5.2; 6.23).

A passive verb may be used impersonally, with no subject expressed. In Ps 22.30, to avoid ambiguity, ^R renders a verb in Stem IV (§ 105) as an indefinite active plural: ^Jit shall be accounted—^Rmen shall tell (lit. it shall be told, but the subject is not "Posterity" or, as ^J has it, "a seed").

Chapter XXV

TENSES

§ 108 Hebrew and Aramaic have no tenses as we know them. What are commonly called the tenses in these languages indicate only whether the action of the verb is complete and finished or incomplete and continuing or repeated. They are known therefore as the Perfect and Imperfect. Some of the various ways in which they are used seem strange to one accustomed to thinking in terms of past, present, and future, as the examples given in the following two sections will show.

Meanwhile it is to be noted that these two languages make much use of "nominal sentences," consisting only of subject and predicate with some form of the verb "be" understood. Ordinarily such sentences make a statement concerning the present, but they may on occasion refer to past or present time. The translator must infer from the context and the situation whether this is so, and occasionally J and R draw different inferences;

e.g., ^Jwe were bondmen—^Rwe are bondmen (Ezra 9.9, cp in our bondage, vv. 8 and 9); ^Jwere doorkeepers—^Rwere to be gatekeepers (1 Chron 15.24); ^Jtheir office was—^Rtheir duty shall be (23.28); ^JI was no prophet, neither was I a prophet's son; but I was an herdman—^RI am no prophet, nor a prophet's son; but I am a herdsman (Amos 7.14); ^JShall not the day of the LORD be darkness—^RIs not the day of the LORD darkness (5.20); ^Jshall be great . . . shall be offered . . . shall be great—^Ris great . . . is offered . . . is great (Mal 1.11); ^Jfor this time is evil—^Rfor it will be an evil time (Mic 2.3).

§ 109 The perfect "tense," as has been said, expresses completed action. With it we shall consider here the idiomatic use of the imperfect with a special form of the conjunction "and" (§ 79) called the *w*-conversive, because it "converts" the imperfect into a perfect in meaning. "I said," for ex-

ample, is expressed by the perfect, but "And I said" by the imperfect with the *w*-conversive. Since everything to be said of the one form applies also to the other, it is unnecessary for our purpose to distinguish them. In the same way the perfect becomes imperfect in meaning when it has the *w*-conversive; its use in that form will therefore be considered with the imperfect tense.

Since an act naturally falls into the past when it has been completed, verbs in the perfect tense usually refer to past action. J sometimes translates them as present or future where there is no apparent reason for so doing, and R more naturally uses the past tense;

e.g., Jsmiteth—Rsmote (Job 26.12); Jturneth not . . . neither do they seek—Rdid not turn . . . nor seek (Is 9.13); Jhunt . . . cannot . . . is near . . . are fulfilled . . . is come—Rdogged . . . could not . . . drew near . . . were numbered . . . had come (Lam 4.18); Jare swifter—Rwere swifter (v. 19); Jthus saith—Rthus said (Zech 2.8; 11.4; elsewhere often Jsaith—Rsays, but cp context here); Jthen shall the people of the LORD go down to the gates—RThen down to the gates marched the people of the LORD (Judg 5.11); Jshall be full—Rwere full (Is 22.7); Jshall smite—Rsmote (Jer 49.28); Jit shall devour thee—Rit consumed you (Ezek 28.18); Jwill . . . be jealous . . . and pity—Rbecame jealous . . . and had pity (Joel 2.18).

Sometimes the perfect tense is used for something contrary to fact in the past. J so takes it in Lam 4.12, Jwould not have believed—Rdid not believe (cp Jer 40.14, same Hebrew, Jbelieved them not—Rwould not believe them). In other places R understands the perfect tense in this way;

e.g., JFor now I will stretch out my hand, that I may smite . . . ; and thou shalt be cut off—RFor by now I could have put forth my hand and struck . . . and you would have been cut off (Ex 9.15); JIf I say . . . I should offend—RIf I had said . . . I would have been untrue (Ps 73.15); JI have purged thee—RI would have cleansed you (Ezek 24.13); JBut he that taketh warning shall deliver—RBut if he had taken warning, he would have saved (33.5). In Ezek 36.20 R interprets the verb from the situation and context as implying involuntary exile rather than voluntary emigration: Jand are gone forth—Ryet they had to go out.

Often the English present perfect tense best expresses the meaning of the Hebrew perfect. R so renders it in some places where J uses the past tense;

e.g., ^Jwhich was shewed thee—^Rwhich has been shown you (Ex 26.30; cp 27.8); ^Jthou satest—^Rthou hast sat (Ps 9.4); ^Jthat they might drink—^Rand have drunk it (Joel 3.3; here J ignores the force of the “*w*-conversive” with the imperfect); see also Mic 1.12; Mal 1.2f. So sometimes where J has the present; e.g., ^JThou tellest—^RThou hast kept count (Ps 56.8); ^JThou feedest them . . . and givest them—^RThou hast fed them . . . and given them (80.5); ^Jwhen they hear—^Rfor they have heard (138.4); ^JI travail not, nor bring forth children, neither do I nourish . . . nor bring up—^RI have neither travailed nor given birth, I have neither reared . . . nor brought up (Is 23.4); see also Jer 15.9; Dan 2.28 (Aramaic; cp J mg); Mic 6.16.

So also in many places where J reads the future;

e.g., ^Jshall hear . . . shall take hold on—^Rhave heard . . . have seized (Ex 15.14); ^JThen shall the earth yield—^Rthe earth has yielded (Ps 67.6); ^Jour way that we should go—^Rthe journey on which we have set out (1 Sam 9.6); ^Jshall be—^Rhas become (Is 49.5; cp Jer 48.39).

In other connections the past perfect tense may be used in English for the Hebrew perfect. So sometimes J where R prefers the past tense;

e.g., ^Jhad offended—^Roffended (Gen 40.1); ^Jhad fought . . . had taken—^Rfought . . . took (Judg 1.8).

Elsewhere R uses the past perfect where J has other tenses;

e.g., ^Jwent—^Rhad gone (Gen 31.19); ^Jdid . . . borrowed—^Rhad also done . . . had asked (Ex 12.35); ^Jsaw—^Rhad seen (Ps 95.9); ^Jsent—^Rhad sent (105.17); ^Jspake . . . did so—^Rhad spoken . . . had done so (Is 20.2); ^Jand he lay—^Rand had lain down (Jon 1.5); ^Jis come—^Rhad come (Lam 4.18).

§ 110 The perfect tense is used also in Hebrew to express a present, continuing activity or state resulting from something already done or achieved, something, so to speak, completed though still continuing.

Note, e.g., ^Jsitteth—^Rsits enthroned (Ps 29.10, twice; cp 119.23, ^Jdid sit and speak—^Rsit plotting); ^JRI sojourn . . . I dwell (Ps 120.5); ^JRI trust (Ps 31.6; cp v. 14, ^JI trusted—^RI trust; Zeph 3.2, ^Jtrusted not—^Rdoes not trust); ^Jneither is there breath left—^Rno breath is left (Dan 10.17). The perfect tense of the verb “be” often stands for the present (lit. has become); see, e.g., Ps 55.18; 61.3; Is 30.4; Jer 14.4; Ezek 21.12 (^Jshall be).

This use of the perfect is especially common with verbs of knowing, perceiving, feeling, and the like;

e.g., ^Jthat have not known thee—^Rthat do not know thee (Ps 79.6); ^Jwe saw—^Rwe see (Gen 26.28; cp Ps 50.18; 55.9; 97.4; Zech 10.2); ^JZion heard, and was glad; . . . rejoiced—^RZion hears and is glad, . . . rejoice (Ps 97.8; cp Jer 20.10; Hab 3.16); ^Jwere amazed—^Rare discomfited (Job 32.15); ^Jwere confounded . . . were ashamed—^Rare disappointed . . . are confounded (6.20; cp Is 30.5); ^JI desired—^RI desire (Hos 6.6; cp Mic 7.1); ^Jwe feared not—^Rwe fear not (Hos 10.3); ^JI have loved—^RI love (Ps 26.8; cp 47.4; 78.68; Is 43.4; 48.14; Mal 2.11); ^JI have hated—^Rthou hatest [With one Heb Ms Gk Syr Jerome: Heb *I hate*] (Ps 31.6); see also Jer 12.8; but cp Hos 9.15, ^Jthere I hated them—^Rthere I began to hate them (i.e., at Gilgal, referring to a particular time and place).

Similarly, although the imperfect is commonly used for repeated action, the perfect sometimes expresses an established, customary action; e.g., ^Jbackbiteth not—^Rdoes not slander (Ps 15.3). It may even appear in the same context with other verbs in the imperfect, as in Job 24.2, ^Jremove . . . take away . . . feed—^Rremove . . . seize . . . pasture (here the first verb is imperfect, the second perfect, the third imperfect with *w*-conversive, and the next verse continues with imperfects). JR agree in so understanding many verbs in the perfect tense; see, e.g., Ps 63.8; 64.5; 119.136, 148, 157; 127.1; 129.8. In many places, however, R interprets verbs in this sense where J renders otherwise;

e.g., ^Jslew . . . digged . . . [Or, *houghed* . . .]—^Rslay . . . hamstring (Gen 49.6; cp v. 7); ^Jlooked—^Rlook (Job 6.19; cp Ps 14.2; 53.2, ^Jlooked down—^Rlooks down).

The Hebrew perfect tense may even have future meaning, expressing certainty as to what is bound to happen. This is espe-

cially characteristic of prophetic utterances, where it is called the "prophetic perfect." JR often agree in so construing verbs;

e.g., ^Jthe altar shall be rent—^Rthe altar shall be torn down (1 Kings 13.3); ^Jshall conceive and bear—^Rshall conceive and bear [*Or is with child and shall bear*] (Is 7.14; see §120 for the second verb); ^Jthey shall remove, they shall depart—^Rshall flee away (Jer 50.3).

R sees prophetic perfects also in many places where J uses the past or present perfect tense;

e.g., ^JI have left [*Or, I will leave*]^RI will leave (1 Kings 19.18); ^Jhath broken—^Rwill destroy (2 Chron 20.37; see the rest of the v. for the fulfilment); ^Jwere they in great fear—^Rthey shall be in great terror (Ps 14.5); ^Jthey are brought down and fallen; but we are risen, and stand upright—^Rthey will collapse and fall; but we shall rise and stand upright (20.8; cp 27.2; 53.5; 55.18; 85.10); ^Jdid more grievously afflict—^Rwill make glorious (Is 9.1; J understands the verb as lit. "make heavy" and paraphrases); ^JI have likened—^RI will destroy (Jer 6.2; J and R assume two different verbs which look and sound alike; in v. 3 JR interpret two perfects as future).

In Job 33.25, where J renders a Hebrew perfect as future, R takes it as expressing a command: ^JHis flesh shall be fresher—^Rlet his flesh become fresh.

§ 111 The imperfect tense (or its equivalent, the perfect with *w*-conversive) is naturally used very often for the future. J and R both so understand it in many places, even when they use somewhat different renderings;

e.g., ^JShall they therefore empty their net, and not spare continually to slay—^RIs he then to keep on emptying his net, and mercilessly slaying (Hab 1.17); ^JI will shake . . . ; and I will overthrow . . . ; and I will destroy . . . ; and I will overthrow—^RI am about to shake . . . , and to overthrow . . . ; I am about to destroy . . . , and overthrow (Hag 2.21f; the first verb is a participle, see § 120; the rest are in the perfect with *w*-conversive); ^JA thousand shall fall—^RA thousand may fall (Ps 91.7; cp Is 54.10; Jon 3.9; Mal 1.4); ^JAlthough the fig tree shall not blossom—^RThough the fig tree do not blossom (Hab 3.17).

R sometimes interprets the imperfect as future where J translates as present, optative or imperative, or even past;

e.g., ^Jhe seeth—^Rhe shall see (Ps 49.10); ^Jand turneth . . . and scattereth—^Rand he will twist . . . and scatter (Is 24.1); ^JThat all flesh may know—^Rand all flesh shall know (Ezek 21.5); ^JThe LORD be witness—^Rthe LORD will be witness (Judg 11.10; cp 1 Sam 20.42); ^Jlet thy name be magnified—^Rthy name will be magnified (2 Sam 7.26); ^Jlet . . . be established—^R. . . will be established (same v.; 1 Chron 17.24; cp Ps 6.10; Prov 1.14; 4.26); ^JTurn thou—^Rshe will return (Jer 3.7; cp Lam 3.64-6); ^JI must die—^RI will die (1 Sam 14.43); ^Jhath chosen—^Rwill choose (Deut 12.21); note also Mic 3.11, ^Jcan come—^Rshall come.

The imperfect tense often refers to the present, and is often so taken by R when J uses the future;

e.g., ^JI will establish—^RI establish (Gen 9.11); ^Jshall not lie down—^Rdoes not lie down (Num 23.24); ^JI shall see him . . . I shall behold him—^RI see him . . . I behold him (24.17); ^Jshall chase—^Rputs to flight (Josh 23.10); ^Jshall they rehearse—^Rthey repeat (Judg 5.11); ^JI will call . . . so shall I be saved—^RI call . . . and I am saved (2 Sam 22.4; Ps 18.3).

So too R sometimes reads the present tense where J sees the idea of ability or possibility;

e.g., ^JCan two walk together—^RDo two walk together (Amos 3.3); or where J sees a wish or command; e.g., ^JThe LORD render to every man—^RThe LORD rewards every man (1 Sam 26.23); ^JTherefore shall a man leave . . . and shall cleave . . . and they shall be—^RTherefore a man leaves . . . and cleaves . . . and they become (Gen 2.24); ^Jtherefore trust thou in him—^Rand you are waiting for him (Job 35.14); ^Jlet them return . . . let them make a noise—^Rthey come back . . . howling (Ps 59.14; cp v. 6); ^JLet them wander up and down . . . and grudge [Or, . . . *they will stay all night*]^RThey roam about . . . and growl (v. 15); ^JLet God be magnified—^RGod is great (70.4); ^Jconfounded be—^Rare put to shame (97.7).

J often uses the past or the present perfect tense for Hebrew imperfects which R renders as present;

e.g., ^Jtheir south border was . . . it went out . . . and passed along . . . and ascended—^Rtheir south border ran . . . it goes out . . . , passes along . . . and goes up (etc., Josh 15.2-11); ^JFor I have told him [Or, *And I will tell him*]^RAnd I tell him (1 Sam 3.13).

The connotation of ability to do something, already noted in J, is found in several other places in R as an interpretation of the imperfect tense:

J^I have run . . . have I leaped—R^I can crush . . . I can leap (2 Sam 22.30; Ps 18.29); J^{Hast thou with him spread out}—R^{Can you, like him, spread out} (Job 37.18); J^{payeth not again}—R^{cannot pay back} (Ps 37.21); J^{shall dwell}—R^{can dwell} (Is 33.14, twice); J^{shall not save them at all}—R^{cannot save them} (Jer 11.12); J^{should have entered}—R^{could enter} (Lam 4.12); J^{will feed them}—R^{can . . . feed them} (Hos 4.16); J^{what then should a king do to us?}—R^{and a king, what could he do for us?} (10.3).

§ 112 The imperfect tense is often used to express purpose, and it is often so taken by R where J understands it in some other way;

e.g., J^{and she shall bear}—R^{that she may bear} (Gen 30.3; cp the next clause); J^{and the King of glory shall come in}—R^{that the King of glory may come in} (Ps 24.7, 9); J^{and he gave ear unto me}—R^{that he may hear me} (77.1); J^{and we shall be saved}—R^{that we may be saved} (Ps 80.3, 7, 19; with *-āh*, § 93, No. 2); J^{and they walked in their own counsels}—R^{to follow their own counsels} (Ps 81.12); J^{that maketh glad . . . which strengtheneth}—R^{to gladden . . . to strengthen} (Ps 104.15; cp same v., J^Rto make . . . shine); J^{I will go into them}—R^{that I may enter through them} (118.19); J^{so will I keep}—R^{that I may keep} (119.134, with *-āh*, § 93, No. 2; cp vv. 146, 175).

Frequently the imperfect expresses a wish, a blessing, or a curse. Examples of its interpretation in this sense by J have appeared in the foregoing paragraphs. In many other places R so understands it where J does not;

e.g., J^{Canaan shall be}—R^{and let Canaan be} (Gen 9.26f; cp the rest of v. 27); J^{The LORD shall add}—R^{May the LORD add} (30.24); J^{and God shall be with thee}—R^{and God be with you} (Ex 18.19; cp 2 Chron 19.11; Ps 12.3; 29.11).

Commands also may be expressed by the imperfect tense as well as the imperative mood (§ 118). The most familiar instances are the Ten Commandments with their "Thou shalt" and "Thou

shalt not" (R "You shall," "You shall not"). When used in this way the imperfect may be rendered also by an imperative (as in Ps 51.18, ^Jbuild thou—^Rrebuild). R does this in many places, including not a few where J has a different interpretation;

e.g., ^Jye shall haste and bring—^RMake haste and bring (Gen 45.13); ^JO my soul, thou hast trodden down strength—^RMarch on, my soul, with might (Judg 5.21); ^Jbecause thou defendest them—^Rand do thou defend them (Ps 5.11); ^JThou shalt keep them, O LORD, thou shalt preserve them [Heb. *him*]—^RDo thou, O LORD protect us, guard us (12.7; cp 51.6; 61.6); ^Jand shalt see, and shalt read—^Rsee that you read (Jer 51.61); ^JThen shalt thou say—^Rand say (v. 62).

Occasionally R uses the verb "must" in such cases;

e.g., ^Jye shall tell—^RYou must tell (Gen 45.13); ^JAnd as for my flock, they eat . . . and they drink—^RAnd must my sheep eat . . . and drink (Ezek 34.19); ^JJudah shall plow, and Jacob shall break his clods—^RJudah must plow, Jacob must harrow for himself (Hos 10.11).

Both J and R sometimes use "let" for the same purpose, but in different places;

e.g., ^Jlet him pay—^Rhe shall pay (Ex 22.7); ^JLet favour be shewed—^RIf favor is shown (Is 26.10); ^Jlet them return unto thee—^RThey shall turn to you (Jer 15.19); but cp ^Jhear, O earth—^Rlet the earth hear (Deut 32.1); ^Jhe rewardeth him—^RLet him recompense it to themselves (Job 21.19); ^JHis eyes shall see . . . he shall drink—^RLet their own eyes see . . . let them drink (v. 20). Cp ^Jinhabiteth—^Rshould inhabit (Job 15.28); ^Jmay walk . . . may do—^Rshould go . . . should do (Jer 42.3); ^Jthey shall not prophesy—^ROne should not preach (Mic 2.6); ^Jwill not weary themselves—^Rnone . . . need weary themselves (Jer 2.24); ^Jshall be praised—^Ris to be praised (Prov 31.30).

§ 113 Even past actions may be indicated by the Hebrew imperfect tense, especially if they were continued or customary. In such instances as the following JR both recognize the reference to the past, but R brings out the implication of repeated, customary action by saying "used to" or "would":

^JMoses took the tabernacle, and pitched it—^Rnow Moses used to take the tent and pitch it (Ex 33.7; see also the rest of the v. and vv. 8–11);

^Jrose up early, and stood—^Rused to rise early and stand (2 Sam 15.2);
^Jwent and told them—^Rused to go and tell them (17.17); ^Jdid Solomon
offer—^RSolomon used to offer (1 Kings 3.4); ^Jwent and feasted—^Rused to
go and hold a feast (Job 1.4); ^Jwho had come and gone—^Rthey used to
go in and out (Eccles 8.10); ^Jwhen Moses went in—^Rwhenever Moses
went in (Ex 34.34); ^Jand Moses put—^Rand Moses would put (v. 35);
^Jhe put forth his hand—^Rhe would put out his hand (2 Sam 15.5); ^Jand
rose up early . . . and offered—^Rand he would rise early . . . and
offer (Job 1.5; the preceding verbs are imperfects with *w*-conversive,
equivalent to the perfect for customary action, § 110); ^JI caused it to
rain . . . and caused it not to rain—^RI would send rain . . . and send
no rain (Amos 4.7). Cp ^Jthey sacrificed—^Rthey kept sacrificing (Hos
11.2); ^Jdid eat up—^Rwas eating (Amos 7.4).

In many places where *J* does not see a reference to the past in a verb in the imperfect tense, *R* so interprets it;

e.g., ^JThou sellest . . . and dost not increase thy wealth by their price—
^RThou hast sold . . . demanding no high price for them (Ps 44.12; cp
v. 11, ^JThou hast given us—^RThou hast made us); ^Jshall pitch—^Rwere
to encamp (Num 3.23; cp vv. 24f, 29–32); ^Jshall submit themselves . . .
shall be obedient—^Rcame cringing . . . obeyed (2 Sam 22.45; Ps 18.44;
cp same v., ^Jhear—^Rheard, where the construction is different); ^Jthey
shall fall and perish—^Rthey stumbled and perished (Ps 9.3).

The imperfect tense is sometimes used in the conditional or
concluding clause of a condition contrary to fact; so *JR* in Job
16.5, ^JI would strengthen you—^RI could strengthen you (cp v. 4);
Ps 55.12, ^JI would have hid myself—^RI could hide; 81.14, ^JI
should soon have subdued . . . and turned—^RI would soon sub-
due . . . and turn; Is 48.19, ^Jshould not have been cut off—
^Rwould never be cut off (cp v. 18). Again *R* often finds this mean-
ing where *J* does not recognize it;

e.g., ^JI will stretch out my hand, that I may smite thee . . . and thou
shalt be cut off—^RI could have put forth my hand and struck you . . .
and you would have been cut off (Ex 9.15); ^JThou shalt call, and I
will answer thee; thou wilt have a desire—^RThou wouldest call, and I
would answer thee; thou wouldest long (Job 14.15; cp vv. 16f).

A passage worthy of detailed examination for the use of the tenses in Hebrew is Ps 107.16ff. In it will be found many varia-

tions among the English translations, with puzzling shifts in the Hebrew between perfect and imperfect, illustrating several of the usages mentioned in the foregoing paragraphs.

A word of caution may be in order here, though it applies equally well in other connections. No language which has grown naturally instead of being manufactured is entirely logical and consistent. The use of the Hebrew tenses is no exception. This does not mean that one translation is as good as another, or that renderings can be chosen casually or arbitrarily. It means that the translator must be all the more careful to determine, if at all possible, just what was in the writer's mind.

Chapter XXVI

INFINITIVE, PARTICIPLE, AND IMPERATIVE

§ 114 The Hebrew infinitive, in addition to being used much like the infinitive in English, has also several characteristic uses which are hard to represent in English. It is frequently combined with prepositions, especially the preposition "to" (*l-*, § 83, No. 1). This is very common, as in English, after certain verbs, such as "begin" (e.g., Gen 4.26, ^Jbegan men to call—^Rmen began to call; cp Mic 6.13, ^Jwill I make thee sick in smiting thee—^RI have begun to smite you, see § 140), or "command" (e.g., Gen 3.11, ^Jthe tree, whereof I commanded thee that thou shouldest not eat—^Rthe tree of which I commanded you not to eat).

The infinitive with *l-* is sometimes used idiomatically after the verb "be" (*HYH*);

e.g., ^Jbe for my comfort [Heb. *to comfort me*]^Rbe ready to comfort me (Ps 119.76); ^Jhelp me^Rbe ready to help me (v. 173, lit. be to help me); ^JWhithersoever the spirit was to go^RWherever the spirit would go (Ezek 1.20); so with *lma'an* (§ 83, No. 2), ^Jwere . . . to shed blood^Rhave been bent on shedding blood (22.6; cp v. 9).

The infinitive is often used with "to," as it is in English, as the equivalent of a clause of purpose. JR both translate it with a clause in some places;

e.g., ^Jthat he may do^Rthat we may do (Esther 5.5, lit. to do); ^Jthat he would shew^Rthat he might show (Dan 2.16, Aramaic); cp ^JTo know . . . to perceive, etc.^RThat men may know . . . understand, etc. (Prov 1.2-4); ^Jthat they may keep thee^Rto preserve you (7.5; cp Jer 7.18); ^Jto sin^Rfor sinning (Hos 8.11).

In a few places J takes such a phrase as expressing purpose where R does not, or vice versa;

e.g., ^Jthat I may . . . perform—^Ras I pay (Ps 61.8); ^Jcorrupting [Heb. *to corrupt*]^Rto destroy (Dan 11.17); ^J. . . small, . . . great, and falsifying—^Rthat we may make . . . small, . . . great, and deal deceitfully (Amos 8.5); ^Jbowing down to the earth—^Rto cast me to the ground (Ps 17.11); ^Jshould come and smite—^Rthe coming . . . to smite (Jer 46.13); ^Jby promising him life [Or, *that I should save his life*, Heb. *by quickening him*]^Rto save his life (Ezek 13.22). Cp ^Jthat God might manifest them [Or, *that they might clear God*]^Rthat God is testing them (Eccles 3.18, lit. to test them God.)

Sometimes the same construction represents not purpose but result, though J, like the Hebrew, does not distinguish the one from the other;

e.g., ^Jand they entered into the land to destroy it—^Rso that they wasted the land as they came in (Judg 6.5); ^Jthat I might fall—^Rso that I was falling (Ps 118.13, lit. to fall); ^Jthat they should not give him—^Rso that he was not given over (Jer 26.24); ^Jthat I should remove it—^Rso that I will remove it (32.31); ^Jto sanctify—^Rand so communicate holiness to (Ezek 46.20). So too with *lma'an* (§ 83, No. 2), ^Jto profane my holy name—^Rso that my holy name is profaned (Amos 2.7).

§ 115 A characteristic Hebrew idiom is the use of the infinitive with *l-* where in English we use a participle to express an accompanying action or circumstance. The most common example is the expression "saying" (lit. to say) after "speak" or "spoke." Since this is redundant in English, R usually omits it (see § 15). With other verbs also both J and R recognize this idiom and represent it in some places by a participle, sometimes with "by" or "in";

e.g., ^Jin not keeping—^Rby not keeping (Deut 8.11); ^Jin giving him—^Rgiving him (10.18); ^Jspeaking of them—^Rtalking of them (11.19); ^Jby taking heed thereto—^RBy guarding it (Ps 119.9). Note also Ezek 17.18, ^Jby breaking—^Rand broke (cp 20.32, ^Jto serve—^Rand worship).

More often J translates the infinitive literally and R uses a participle to convey the meaning more clearly;

e.g., ^Jto do justice and judgment—^Rby doing righteousness and justice (Gen 18.19); ^Jto observe the sabbath—^Robserving the sabbath (Ex 31.16); ^Jto defile . . . to profane—^Rdefiling . . . profaning (Lev 20.3).

In other places J uses a purpose-clause and R a participle;

e.g., ^Jthat he might fulfil—^Rthus fulfilling (1 Kings 2.27); ^Jthat I may publish . . . and tell—^Rsinging aloud . . . and telling (Ps 26.7); cp ^Jthat I may not destroy—^Rand not destroy (Is 65.8); ^Jneither obey—^Rdisobeying (Jer 42.13); ^JHe keepeth—^Rguarding (Prov 2.8). Cp § 114 on Dan 11.17 and Amos 8.5, where J uses participles for Hebrew infinitives which R takes as expressing purpose.

Occasionally the infinitive with *l-* is used as an expression of time. This meaning is very rarely recognized by J, but note Ex 5.19, ^Jafter it was said—^Rwhen they said (lit. to say); Jer 41.4, ^Jafter he had slain—^Rafter the murder of (lit. to kill). R sees a temporal meaning in a few places where J has some other interpretation: ^Jto offer all burnt sacrifices—^Rwhenever burnt offerings are offered (1 Chron 23.31); ^Jto make—^Rwhen he makes (Hab 2.18); ^Jthat he may know—^Rwhen he knows (Is 7.15). In Jer 29.10 the infinitive is used with *lpi* (§ 88, No. 15): ^Jafter seventy years be accomplished—^RWhen seventy years are completed.

The infinitive with *l-* may also represent future time (cp English "about to," "is to," etc.);

e.g., ^Jto be given—^Rwas to be issued (Esther 3.14; 8.13); ^Jto be laid in the balance—^Rin the balances they go up (Ps 62.9); ^Jwas ready to save me—^Rwill save me (Is 38.20).

In a few instances the infinitive with *l-* is the equivalent of our "indirect discourse";

e.g., ^JI shall speak . . . to pluck up, and to pull down, and to destroy it—^RI declare . . . that I will pluck up and break down and destroy it (Jer 18.7; cp v. 9); ^Jhow Nebuchadrezzar . . . should come—^Rabout the coming of Nebuchadrezzar (46.13); ^JI said, I will pour out . . . , to accomplish—^RI thought I would pour out . . . and spend (Ezek 20.8, 21); ^Jwhereof the word of the LORD came to Jeremiah the prophet, that he would accomplish—^Rwhich, according to the word of the LORD to Jeremiah the prophet, must pass (Dan 9.2).

A very idiomatic use of the infinitive, sometimes hard to translate into good English, indicates necessity, obligation, or duty (cp the obsolete English expression, "It is to laugh").

Note, e.g., ^Jmust be held in—^Rmust be curbed (Ps 32.9, lit. to curb); ^Jshall bring forth—^Rmust lead forth (Hos 9.13, lit. to cause to go out); ^Jthey might not depart—^Rthey did not need to depart (2 Chron 35.15, lit. it was not for them to depart). A complicated instance is 2 Chron 5.13, ^Jas the trumpeters and singers were as one, to make one sound to be heard—^Rit was the duty of the trumpeters and singers to make themselves heard in unison (lit. it was as one for the trumpeters and for the singers to cause to hear one sound). Cp ^Jit is that they shall be destroyed—^Rthey are doomed to destruction (Ps 92.7); ^Jhath caused . . . to fall [Or, . . . is to fall]—^Rmust fall (Jer 51.49); ^Jeven without . . . to pluck it up—^RIt will not take . . . to pull it (Ezek 17.9, lit. And not with . . . to lift it); ^Jto slay thereon—^Ron which . . . were to be slaughtered (40.39).

§ 116 The Hebrew infinitive is used also with other prepositions. With "in" (*b-*, § 82, No. 2), often of time, corresponding to a "when"-clause;

e.g., ^Jas he was come over—^Ras he was about to cross (2 Sam 19.18, lit. in his passing over); ^Jwhen it was in building—^RWhen the house was built (1 Kings 6.7; cp, same v., ^Jwhile it was in building—^Rwhile it was being built); ^Jwhen the LORD would take up Elijah—^Rwhen the LORD was about to take Elijah up (2 Kings 2.1).

This construction occurs often, with variations in the tenses of the English verbs used for the Hebrew infinitives, to agree with the main verbs.

Note, e.g., ^Jwhen thou judgest—^Rin thy judgment (Ps 51.4); ^Jand when he had spoken—^RWhile he was speaking (Dan 10.11); ^JAnd when the man . . . went forth . . . , he measured—^RGoing on . . . , the man measured (Ezek 47.3).

Other meanings too may be represented by the infinitive with *b-*, including cause;

e.g., ^Jwhile he talked with him—^Rbecause he had been talking with God (Ex 34.29); ^Jwhen God helped—^Rbecause God helped (1 Chron 15.26).

Other ways of representing this idiom in English are adopted by both J and R in one place or another, indicating sometimes different interpretations of its meaning;

e.g., ^Jby casting up mounts—^Rwhen mounds are cast up (Ezek 17.17); ^Jby taking vengeance—^Rrevengefully (25.12); ^Jfor the avenging of Israel—^RThat the leaders took the lead in Israel (Judg 5.2; J and R obviously differ also as to the meaning of the verb and its cognate object); ^Jwhen the people willingly offered themselves—^Rthat the people offered themselves willingly (same v.); ^Jfor they shall see eye to eye, when the LORD shall bring again Zion—^Rfor eye to eye they see the return of the LORD to Ziou (Is 52.8; here R takes the preposition with the verb “see,” as often, cp § 82, No. 2); ^Jwhen God disposed them—^Rhow God lays his command upon them (Job 37.15); ^Jwhen they said to them—^Rin that men said of them (Ezek 36.20); ^Jin that thou hast justified thy sisters—^Rfor you have made your sisters appear righteous (16.52); ^Jin that thou art a comfort—^Rbecoming a consolation (v. 54); ^JIn that ye say—^RBy thinking (Mal 1.7; cp v. 12; 2.17; Ezek 3.18; 33.8); ^JWhen I shall say—^RThough I say (Ezek 33.13, cp v. 14); ^JIf he commit iniquity—^RWhen he commits iniquity (2 Sam 7.14); ^JBut if the wicked turn—^Rand when the wicked turns (Ezek 33.19; cp v. 18, ^{JR}When); ^Jthat ye may have—^RWhen you have (6.8).

In much the same way the infinitive is used with “according to,” “as,” or “like” (*k*-); in fact *b* and *k* look so nearly alike in Hebrew that often some manuscripts have one and others the other (e.g., Dan 10.19, ^{JR}when).

Note, e.g., ^Jwhen they saw—^Rwhenever they saw (2 Kings 12.10); ^Jwhen Ezra had prayed, and when he had confessed—^RWhile Ezra prayed and made confession (Ezra 10.1; cp Ezek 11.13); ^Jwhen Joshua had spoken—^Ras Joshua had commanded (Josh 6.8); ^JAs the whirlwind passeth, so . . . —^RWhen the tempest passes, . . . (Prov 10.25); ^JWhen the whole earth rejoiceth—^RFor the rejoicing of the whole earth (Ezek 35.14); ^Jby his strength—^Rwhen he has become strong (Dan 11.2); cp ^Jas when he fought—^Ras when he fights (Zech 14.3, lit. according to the day of his fighting).

The preposition “from” (*min*, § 84) with the infinitive has several shades of meaning corresponding to its use with nouns. Here

too J and R occasionally differ in their interpretations, or at least in their renderings;

e.g., ^Jat the hearing of it . . . at the seeing of it—^Rso that I cannot hear . . . so that I cannot see (Is 21.3); ^Jafter the league made with him—^Rfrom the time that an alliance is made with him (Dan 11.23); ^Jfrom holding of . . . from hearing of . . . from seeing—^Rlest they hold . . . from hearing of . . . from looking upon (Is 33.15); ^Jkeepeth the sabbath from polluting it—^Rkeeps the sabbath, not profaning it (56.2; cp v. 6); ^Jwho ceaseth from raising [Or, *from waking*, or, *the raiser will cease*] after he hath kneaded the dough, until it be leavened—^Rceases to stir the fire, from the kneading of the dough until it is leavened (Hos 7.4); ^JI will not pity . . . , but destroy them [Heb. *from destroying them*]^RI will not pity . . . , that I should not destroy them (Jer 13.14); ^Ja deeper speech than thou canst perceive—^Ran obscure speech which you cannot comprehend (Is 33.19); ^JIt is a light thing that thou shouldest be—^RIt is too light a thing that you should be (49.6, an important but very difficult verse). Note also, with the compound form *middê*, ^Jsince I spake—^Ras often as I speak (Jer 31.20); ^Jsince thou spakest—^Rwhenever you spoke (48.27).

Much less often the infinitive is used with "until" (*ad*, § 87, No. 1),

e.g., ^Juntil he came—^Rby the time the man came (Ezek 33.22); or with "on" etc. (*al*, § 86, No. 7), e.g., ^J^Rbecause they have threshed (Amos 1.3; cp vv. 6, 9, 11, 13; 2.1, 4, 6).

§ 117 In a number of the instances given in the foregoing sections the infinitive (like the English participle) is the equivalent of a noun. It is so also in other connections, and may often be so translated; e.g., ^JBy swearing, and lying, etc.—^Rthere is swearing, lying, etc. (Hos 4.2). Sometimes, however, J or R uses a finite verb to represent the infinitive;

e.g., ^Jyour treading is—^Ryou trample (Amos 5.11); ^Jbefore the coming of . . . —^Rbefore . . . comes (Mal 4.5); ^Jthe voice of them that shout . . . the voice of them that cry . . . the noise of them that sing—^Rthe sound of shouting . . . the sound of the cry . . . the sound of singing (Ex 32.18); ^Jwhen I begin, I will also make an end [Heb. *beginning and ending*]^Rfrom beginning to end (1 Sam 3.12); ^Jall the fruit to take

away—^Rthe full fruit of the removal (Is 27.9); ^Jto give—^Rand the giving over of (Dan 8.13); ^Jto do judgment—^RWhen justice is done (Prov 21.15; cp Mic 6.8, same Hebrew, ^Jto do justly—^Rto do justice); ^Jwe cannot stand—^Rnone can stand (Ezra 9.15, lit. there is not to stand); ^Jto him whom man despiseth—^Rto one deeply despised (Is 49.7, lit. to despising of soul); ^Jthat thou hast forsaken—^Rfor you to forsake (Jer 2.19).

In Eccles 5.1, where the infinitive is used like a noun as the subject of a clause, J translates it as an imperative: ^Jand be more ready to hear, than to give—^Rto draw near to listen is better than to offer. In Deut 12.5 J mistakes an infinitive for a noun: ^Jeven unto his habitation—^Rand make his habitation (lit. and to dwell).

Still another idiomatic use of the infinitive makes it the equivalent of a finite verb in narrative. J sometimes wrongly translates it in such places as an imperative;

e.g., ^JHold up my goings—^RMy steps have held fast (Ps 17.5); ^JPrepare—^RThey prepare (Is 21.5); ^Jwatch—^Rthey spread (same v.); ^Jeat, drink—^Rthey eat, they drink (same v.); ^Jyet return again—^Rand would you return (Jer 3.1). Note also the following differences of interpretation: ^Jis to depart—^Rturns aside (Prov 16.17; cp Dan 9.11, ^Jeven by departing—^Rand turned aside); ^Jand to pour out—^Rand they pour out (Jer 7.18, not the same construction as ^J^Rto make, same v.); ^Jto make all ready—^Rmade all ready (Ezek 7.14). In other places JR both use finite verbs to translate the Hebrew infinitive; e.g., ^JAnd they gave them drink—^RDrinks were served (Esther 1.7); ^JI will do—^Rhave brought (Ezek 23.30); ^Jthou puttest thy nest—^Ryour nest is set (Num 24.21; cp, same Hebrew, Obad 1.4, ^Jthou set thy nest—^Ryour nest is set).

Of all the uses of the Hebrew infinitive, the most distinctively idiomatic is the addition of an infinitive to a finite verb to express emphasis, as in Gen 2.17 (and often), ^Jthou shalt surely die—^Ryou shall die (lit. to die you shall die). Many ways of translating this very common idiom are adopted by J and R. Space can be taken here for little more than a list of the most notable.

Adverbs and phrases are frequently used to stress the force of the verb;

e.g., ^J^Rat all, carefully, certainly, grievously, indeed, surely, utterly, very, wholly; ^Jaltogether, assuredly, clean, doubtless, earnestly, exceed-

ingly, expressly, diligently, greatly, in any case, in any wise, sore, speedily, still, straitly, thoroughly, without fail; ^Rbe sure to, bitterly, by all means, by no means, continually, in any way, only, never, plainly, suddenly, truly, violently.

Occasionally J uses the present participle for the Hebrew infinitive; e.g., ^Jin blessing I will bless thee, and in multiplying I will multiply thy seed—^RI will indeed bless you, and I will multiply your descendants (Gen 22.17). J sometimes and R often omit any representation of the infinitive where the verb by itself seems sufficiently strong.

Note also the following special cases:

^Jshall surely make restitution—^Rshall make full restitution (Ex 22.6); ^Jwould fain flee—^Rflees . . . in headlong flight (Job 27.22); ^JBe thou diligent to know—^RKnow well (Prov 27.23); ^JHear ye indeed [Or, *without ceasing*, &c. Heb. *hear ye in hearing &c*] . . . and see ye indeed [Heb. *in seeing*]^RHear and hear . . . see and see (Is 6.9; cp 59.11); ^Jutterly fall—^Rfall exhausted (40.30); ^JYe shall certainly drink—^RYou must drink (Jer 25.28; cp 36.16; 49.12); ^Jshall be utterly broken [Or, *made naked*]^Rshall be leveled to the ground (51.58); ^Jgo speedily—^Rgo at once (Zech 8.21).

Only rarely is any significant difference of interpretation involved in these various renderings; note, however, ^JI will not leave thee altogether unpunished—^RI will by no means leave you unpunished (Jer 30.11; cp 46.28).

§ 118 The imperative form of the verb presents relatively few difficulties. Some confusion is caused by the fact that one form of the imperative and one form of the infinitive are the same; hence, e.g., ^Jto take away [Or, *take thou away*]^Rtake away (Is 4.1); ^JI will pour it out—^RPour it out (Jer 6.11); ^JRemembering [Or, *Remember*]^RRemember (Lam 3.19). Usually, however, the context makes clear what is intended. In other forms of the imperative it is indistinguishable from the perfect tense; so, e.g., ^Jworship him, all ye gods—^Rall gods bow down before him (Ps 97.7).

When two or more imperatives occur together (as in "come and see"), the later ones are sometimes treated, now by J and now by R, as future; e.g., ^JSeek ye me, and ye shall live—^RSeek

me and live (Amos 5.4; cp v. 6); see also 2 Kings 18.31 (Is 36.16); Jer 6.16; 29.6; 35.15. This, of course, is merely a matter of more or less literal translation, with the same understanding of the meaning. So too in Ps 128.5f, *J*thou shalt see—*R*May you see (lit. see). In Ps 130.7 and 131.3, however, *J* apparently takes the imperative for an imperfect: *J*Let Israel hope—*R*O Israel, hope.

§ 119 The use of participles in Hebrew is much more complicated, with many variations of meaning and consequently some differences of interpretation between *J* and *R*. In Nahum 1.2, for example, the participle “avenging” is used three times; *J* uses two ways of rendering it and *R* two other ways: *J*revenge . . . revenge . . . will take vengeance—*R*avenging . . . avenging . . . takes vengeance. When the participle is used, as it often is, for continuing action in the present, *R* frequently has the progressive present tense where *J* has the simple present;

e.g., *J*mustereth—*R*is mustering (Is 13.4); see also Jer 7.17 (cp v. 18); Mic 1.3; Zech 3.7. Cp *J*pray—*R*keep on praying (Is 45.20); *J*The city sheddeth blood—*R*A city that sheds blood (Ezek 22.3); *J*they afflict . . . they take . . . and they turn aside—*R*you who afflict . . . who take . . . and turn aside (Amos 5.12); *J*keeping the covenant—*R*who keepest covenant (Dan 9.4); *J*He shall make it desolate—*R*one who makes desolate (v. 27, cp § 21); *J*dwelling—*R*who dwell (Joel 3.17); cp *J*that I am the LORD that sanctify them—*R*that I the LORD sanctify them (Ezek 20.12).

With the definite article the participle is often the equivalent of a relative clause, as in Ps 145.14, *J*all that fall—*R*all who are falling; cp Ezek 3.27; Zeph 1.12; Zech 8.9. *J* does not always recognize this meaning where *R* sees it;

e.g., *J*He fashioneth . . . he considereth—*R*he who fashions . . . and observes (Ps 33.15); *J*They lavish—*R*Those who lavish (Is 46.6); *J*shall I cause to bring forth—*R*shall I, who cause to bring forth (66.9).

In many cases the active participle becomes practically a noun; in other words, many nouns are participles in form. The most familiar example, perhaps, is the word commonly rendered “judge” (§ 55, No. 2). Another is the term “Maker,” used often

for God; note also Gen 14.19, 22, ^Jpossessor of heaven and earth—^Rmaker of heaven and earth. Cp ^Jhe fighting—^Rfoemen (Ps 56.1).

A common idiom is the use of the participle with the particle *'ēn*, "there is not" (§ 92, No. 2). It occurs most often in the expression "none shall make you afraid" (Lev 26.6 etc.), rendered with slight variations by J and R but without any difference of meaning; see Deut 28.26 and Jer 7.33; Job 11.19; Is 17.2; Ezek 34.28; Mic 4.4; Zeph 3.13; Jer 30.10 (46.27); Ezek 39.26; Nahum 2.11. For the same construction with other Hebrew verbs note the following:

^Jthat no man taketh up—^Rwith none to gather them (Is 13.14); ^Jand no man gathereth them—^Rwith none to gather them (Nahum 3.18, same Hebrew); ^Jbut none shall look back [Or, *cause them to turn*]^Rbut none turns back (2.8).

R reads as present a number of participles which J treats as past;

e.g., ^Jwhich was shewed thee—^Rwhich is being shown you (Ex 25.40, lit. which you are being caused to see); ^Jsaved—^Rsaves (1 Sam 10.19).

Sometimes J translates a participle as future and R as present;

e.g., ^JI will stir up—^RI am stirring up (Is 13.17; cp Jer 50.9). Cp Prov 31.6, ^Junto him that is ready to perish—^Rto him who is perishing (J is ambiguous, suggesting "who wants to die").

§ 120 The Hebrew participle is actually used for the future in many places. JR both interpret it sometimes in this sense; note especially Is 7.14, ^{JR}shall conceive, and bear [R mg, Or *is with child and shall bear*] ("shall conceive" represents an adjective, lit. pregnant; "bear" is a participle, lit. "bearing"; cp Gen 16.11, where the same adjective is used, but the verb is a perfect with *w*-conversive, § 109). Elsewhere R often changes to the future a present tense used in J for a Hebrew participle. Sometimes the expression "about to" is used; e.g., ^Jthat thing which I do—^Rwhat I am about to do (Gen 18.17); see also 1 Kings 2.2; Ezek 24.16; 36.22; cp Zech 11.9. R says "about to" in some places also where J has the future tense;

e.g., ^JI will judge—^RI am about to punish (1 Sam 3.13); see also Jer 37.7; Ezek 37.19; Hag 2.21; Zech 12.2. Cp ^JThus might we procure—^RBut we are about to bring (Jer 26.19).

In Jer 20.4, where J translates a participle as future, R treats it as expressing rather an attendant circumstance: ^Jand thine eyes shall behold it—^Rwhile you look on. In 22.30 J and R understand differently the meaning of a participle following a verb in the imperfect tense: ^Jno man of his seed shall prosper, sitting upon the throne—^Rnone of his offspring shall succeed in sitting on the throne. Sometimes R uses the future tense for participles which J renders as present;

e.g., ^Jmaketh the earth empty, and maketh it waste—^Rwill lay waste the earth and make it desolate (Is 24.1); ^Jthou art greatly despised—^Ryou shall be utterly despised (Obad 1.2; cp Jer 49.15).

R sees a present reference in some places where J understands a Hebrew participle as referring to the past; e.g., ^JOh that my people had hearkened—^RO that my people would listen (Ps 81.13). In Ex 13.4 a participle is translated in the past tense by J; R takes it as future with a suggestion of the imperative:

^JThis day came ye out—^RThis day you are to go forth (in v. 3 ^J^Rcame out represents the Hebrew perfect tense). Cp ^Jpraised—^Rshall offer praises (1 Chron 23.5; R takes all of vv. 4f as direct discourse, J only the last clause of v. 5).

In other places the force of a participle referring clearly to the past is similarly expressed in R;

e.g., ^Jwhich married—^Rwho were to marry (Gen 19.14); ^JAsaph made a sound with cymbals—^RAsaph was to sound the cymbals (1 Chron 16.5; cp 15.24, ^Jdid blow—^Rshould blow); ^Jthat did the work—^Rthat were to do the work (Neh 2.16); cp ^Jtheir names being changed—^Rtheir names to be changed (Num 32.38).

In Is 32.12, following a series of imperatives in v. 11, a participle of accompanying action is translated as future by J but by R as another imperative: ^JThey shall lament for—^RBeat upon.

Similarly in 14.31, after two imperatives, J translates a participle as past, R as imperative: ^Jart dissolved—^Rmelt in fear. Passive participles translated by J in the present are understood by R in some cases as the equivalent of a third person imperative, or as expressing a wish; e.g., ^JBlessed is . . . cursed is—^RBlessed be . . . cursed be (Num 24.9; cp Ps 115.15; 119.12; Is 12.5).

Participles sometimes refer clearly to the past and are so rendered by both J and R (e.g., Deut 33.3; 1 Sam 15.12; Jer 10.12; 51.15; Nahum 2.12). In such cases R often uses the English past progressive;

e.g., ^Jdid burn—^Rwas burning (Deut 5.23); ^Jformed—^Rwas forming (Amos 7.1; see also vv. 4, 7; Zech 1.8, 10f; 3.3); cp ^Jhad called—^Rwas calling (1 Sam 3.8); ^Jhad overflown [Heb. *filled over*]^Rwas overflowing (1 Chron 12.15). Note also 2 Chron 36.16, ^Jmocked—^Rkept mocking; Neh 1.4, ^Jfasted, and prayed—^Rcontinued fasting and praying; Dan 4.7 (Aramaic), ^Jdid not make known—^Rcould not make known; Mic 2.11, ^JIf a man walking—^RIf a man should go about.

In other places R has the past tense for a participle which J translates as present or future;

e.g., ^Jgathereth . . . layeth up—^Rgathered . . . put (Ps 33.7); cp ^Jshall eat—^Rate (2 Sam 9.11); ^Jshall be brought forth—^Rwere being led out (Jer 38.22).

Corresponding exactly to our past progressive tense, the Hebrew participle is sometimes used with the perfect tense of *HYH* (be); R then uses the past progressive or present perfect progressive, while J may have the present, future, or past;

e.g., ^Jdo feed themselves—^Rhave been feeding themselves (Ezek 34.2); ^Jshall stand—^Rhave been standing (Ps 122.2); ^Jstood—^Rwas standing (Ezek 43.6).

Some differences in the rendering of participles are merely matters of more or less literal translation (cp Chapter VII). J is more literal, for example, in Esther 3.14, ^Jwas published—^Rby proclamation; Prov 22.14, ^Jhe that is abhorred of the LORD—^Rhe with whom the LORD is angry. R is more literal in Is 10.22, ^Jthe consumption decreed shall overflow—^RDestruction is decreed, overflowing.

Chapter XXVII

SENTENCE STRUCTURE AND CONNECTION OF IDEAS

§ 121 The differences of interpretation between J and R in many cases are concerned not with the meaning of individual words, but with the relation between words and ideas, often involving the grammatical structure of the sentence.

J occasionally puts words in mistaken connections through ignoring rules of Hebrew syntax;

e.g., ^Jthe brother of Japheth the elder—^Rthe elder brother of Japheth (Gen 10.21); ^JI being in the way, the LORD led me—^RAs for me, the LORD has led me in the way (24.27); ^Jand a great stone was upon the well's mouth—^RThe stone on the well's mouth was large (29.2); ^JThe priests the Levites, and all the tribe of Levi—^RThe Levitical priests, that is, all the tribe of Levi (Deut 18.1); ^Jere the lamp of God went out in the temple . . . , and Samuel was laid down—^Rthe lamp of God had not yet gone out, and Samuel was lying down within the temple (1 Sam 3.3); ^JThou sayest, (but they are but vain words,) I have counsel and strength for the war—^RDo you think that mere words are strategy and power for war? (2 Kings 18.20; cp Is 36.5); ^Jas the grass on the house tops, and as corn blasted before it be grown up—^Rlike grass on the housetops; blighted before it is grown (2 Kings 19.26; J's insertion misses the point that grass on a clay roof has no depth of root and withers prematurely); ^Jall that were strong and apt for war—^Rall of them strong and fit for war (2 Kings 24.16); ^JAnd he took Geshur, and Aram, with the towns of Jair—^RBut Geshur and Aram took from them Havvothjair (1 Chron 2.23); ^JThat prepareth his heart to seek God, . . . though he be not cleansed according to the purification of the sanctuary—^Rwho sets his heart to seek God, . . . though not according to the sanctuary's rules of cleanness (2 Chron 30.19); ^JI know it is so of a truth—^RTruly I know that it is so (Job 9.2); ^Jand they take away the sheaf from the hungry—^Rhungry, they carry the sheaves (24.10); ^JAnd

moreover, because the preacher was wise [Or, *the more wise the preacher was, &c*], he still taught the people knowledge—^RBesides being wise, the Preacher also taught the people knowledge (Eccles 12.9); ^JAnd further, by these, my son, be admonished—^RMy son, beware of anything beyond these (v. 12); ^Ja cloud and smoke by day, and the shining of a flaming fire by night—^Ra cloud by day, and smoke and the shining of a flaming fire by night (Is 4.5); ^Jthe land that thou abhorrest shall be forsaken of both her kings—^Rthe land before whose two kings you are in dread will be deserted (7.16); ^Jthe dimness shall not be such as was in her vexation—^Rthere will be no gloom to her that was in anguish (9.1); ^Ja name better than of sons and of daughters—^Ra name better than sons and daughters (56.5; J misses the point of this promise to the eunuchs); ^JSo the king of the south shall come into his kingdom—^RThen the latter (i.e., the king of the north, v. 8) shall come into the realm of the king of the south (Dan 11.9); ^Jand one shall certainly come—^Rwhich shall come on (v. 10; the subject is the "multitude"); ^Jlay themselves down upon clothes laid to pledge by every altar—^Rlay themselves down beside every altar upon garments taken in pledge (Amos 2.8); ^Jto them that are at ease in Zion, and trust in the mountain of Samaria—^Rto those who are at ease in Zion, and to those who feel secure on the mountain of Samaria (Amos 6.1; i.e., two separate groups, in Judah and Israel respectively); ^Jbut he that remaineth, even he,—^Rit too shall be a remnant (Zech 9.7).

§ 122 In the poetic portions of the OT the metrical structure, which was not understood at the time when J was made (§ 5), is an important aid in establishing the right connections of ideas. The division of lines and the parallelism between lines often make clear what is easily misunderstood if the poetry is read as prose. As the following examples show, the rearrangement of sentences required by observing the metrical structure does not always seriously alter the meaning, but there are places where the difference is significant:

Num 21.27, ^JCome into Heshbon, let the city of Sihon be built and prepared—

^RCome to Heshbon, let it be built,
let the city of Sihon be established.

2 Sam 1.23, ^JSaul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided—

^RSaul and Jonathan, beloved and lovely!
In life and in death they were not divided.

Job 4.6, ^JIs not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?—

^RIs not your fear of God your confidence,
and the integrity of your ways your hope?

Job 19.14f, ^JMy kinsfolk have failed, and my familiar friends have forgotten me. They that dwell in mine house, and my maids, count me for a stranger—

^RMy kinsfolk and my close friends have failed me;
the guests in my house have forgotten me;
My maidservants count me as a stranger.

Ps 35.19, ^JLet not them that are mine enemies wrongfully rejoice over me—

^RLet not those rejoice over me
who are wrongfully my foes.

Ps 48.1f, ^JGreat is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King—

^RGreat is the LORD and greatly to be praised
in the city of our God!
His holy mountain, beautiful in elevation,
is the joy of all the earth,
Mount Zion, in the far north,
the city of the great King.

Ps 72.16, ^JThere shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon—

^RMay there be an abundance of grain in the land;
on the tops of the mountains may it wave;
may its fruit be like Lebanon.

Ps 84.9, ^JBehold, O God our shield, and look upon the face of thine anointed—

^RBehold our shield, O God;
look upon the face of thine anointed!

Is 35.1f, ^JThe wilderness and the solitary place shall be glad for them;
and the desert shall rejoice, and blossom as the rose. It shall blossom
abundantly, and rejoice even with joy and singing—

^RThe wilderness and the dry land shall be glad,
the desert shall rejoice and blossom;
like the crocus it shall blossom abundantly,
and rejoice with joy and singing.

Is 40.3, ^JThe voice of him that crieth in the wilderness, Prepare ye
the way of the LORD, make straight in the desert a highway for our
God—

^RA voice cries:
"In the wilderness prepare the way of the LORD,
make straight in the desert a highway for our God

(an outstanding instance of a change made reluctantly, because of the familiarity of the passage, but compelled by recognition of the poetic parallelism).

In the first chapter of Nahum, in spite of some confusion in the Hebrew text, the form of an alphabetic acrostic is clearly perceptible. It shows that not only a new line but a new stanza begins in the middle of v. 3: ^JThe LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet—

^RThe LORD is slow to anger and of great might,
and the LORD will by no means clear the guilty.

His way is in whirlwind and storm,
and the clouds are the dust of his feet.

§ 123 In many places J and R differ as to connections between words and ideas, not as a matter of Hebrew syntax or metrical structure but as a matter of interpretation. Some of the poetic passages cited in § 122 show that the division of the text into verses was not always made at the right place.

In prose passages too this occasionally happened, though it cannot be so easily demonstrated.

Thus J begins a new sentence with v. 6 of Gen 12, which R connects with the preceding clause: ^Jand into the land of Canaan they came. And Abram passed . . . —^RWhen they had come to the land of Canaan, Abram passed . . . (see § 79). Cp Num 24.2f, ^Jand the spirit of God came upon him. And he took up his parable—^RAnd the Spirit of God came upon him, and he took up his discourse. In Dan 11.6f R begins a new paragraph with a phrase (In those times) which J, following the traditional verse-division, attaches to the preceding sentence.

Not only the verse-division but the much older division between chapters was sometimes made at the wrong place. The second half of 2 Kings 24.20, for example, goes logically with what follows. R therefore begins here a new paragraph and includes in it the first seven verses of chapter 25.

Other differences of interpretation do not affect the division into chapters and verses. The following examples are more or less typical:

^Jthe father of such as dwell in tents, and of such as have cattle—^Rthe father of those who dwell in tents and have cattle (Gen 4.20; not two groups but the same); ^JAnd there came two angels—^RThe two angels came (19.1; J breaks the close connection with chap. 18); ^Jand them which came out of the cities they destroyed—^Rand those who came out of the cities destroyed them (Judg 20.42; cp 2 Kings 17.33); ^JAnd Boaz said unto her, At mealtime come thou hither—^RAnd at mealtime Boaz said to her, "Come here . . ." (Ru 2.14); ^Jwhile the land is yet before us; because we have sought the LORD our God, we have sought him, and he hath given us rest—^Rthe land is still ours, because we have sought the LORD our God; we have sought him, and he has given us peace (2 Chron 14.7); ^JThough I were perfect, yet would I not know my soul—^RI am blameless; I regard not myself (Job 9.21); ^JHis confidence shall be rooted out of his tabernacle—^RHe is torn from the tent in which he trusted (18.14); ^JWho maketh his angels spirits; his ministers a flaming fire—^Rwho maketh the winds thy messengers, fire and flame thy ministers (Ps 104.4; see §§ 47, 50, 94); ^JIn my distress I cried unto the LORD, and he heard me. Deliver my soul—^RIn my distress I cry to the LORD, that he may answer me: "Deliver me . . ." Ps 120.1f); ^Jand hath closed your eyes: the prophets and your rulers, the seers hath

he covered—^Rand has closed your eyes, the prophets, and covered your heads, the seers (Is 29.10; J not only punctuates wrongly here but also misses the point by taking the common word for "head" as meaning "ruler").

In longer passages the connection between sentences is sometimes interrupted and obscured by digressions; the meaning may then be considerably clarified by putting the intervening matter in parentheses. Thus R encloses Nahum 2.2, making it clear that vv. 3ff go back to v. 1. In J "his mighty men" seems to mean Jacob's instead of the enemy's. For other examples see § 6.

§ 124 Another point of interpretation on which J and R sometimes part company is the distinction between statements and questions. In the absence of any punctuation in Hebrew to mark the difference, it is not always easy to tell the two apart. There is a Hebrew prefix which can be attached to the first word of a clause to indicate a question, but it is not always used. The interpretation of a sentence as declarative or interrogative sometimes affects the connection of ideas.

J sometimes treats as a question what R takes as a statement, exclamation, or command;

e.g., ^Jart thou come . . . ?—^RYou have come (1 Kings 17.18); ^JKnowest thou . . . ?—^RYou know . . . ! (Job 38.21, ironical); ^JArt thou also become . . . ? art thou become . . . ?—^RYou too have become . . . ! You have become . . . ! (Is 14.10); ^Jwhere is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained?—^RWhere are thy zeal and thy might? The yearnings of thy heart and thy compassion are withheld from me (63.15); ^Jwilt thou not hearken unto me?—^Ryou will not listen to me (Jer 38.15); ^JWhat is thy mother? A lioness . . . —^RWhat a lioness was your mother . . . ! (Ezek 19.2); ^JShall I cause it to return . . . ?—^RReturn it (21.30); ^JArt thou that Daniel . . . ?—^RYou are that Daniel . . . (Dan 5.13, Aramaic); ^JWho is wise, and he shall understand these things? prudent, and he shall know them?—^RWhoever is wise, let him understand these things; whoever is discerning, let him know them (Hos 14.9).

Occasionally a question is used idiomatically in Hebrew as the equivalent of a statement, and R translates it as a statement even though the Hebrew has the interrogatory prefix;

e.g., ^JDoth not David hide himself with us?—^RDavid is in hiding among us (lit. with us, Ps 54 title); ^Jthou hast delivered my soul from death: wilt not thou deliver my feet from falling . . . ?—^Rthou hast delivered my soul from death, yea, my feet from falling (56.13).

There are also places where J has a statement and R a question;

e.g., ^Jthen I restored that which I took not away—^RWhat I did not steal must I now restore? (Ps 69.4); ^Junto the hills, from whence cometh my help—^Rto the hills. From whence does my help come? (121.1); ^JLet thy fountains be dispersed abroad . . . —^RShould your springs be scattered abroad . . . ? (Prov 5.16); ^JMen do not despise—^RDo not men despise . . . ? [*Or Men do not despise*] (6.30); ^Jthem that are weaned from the milk, and drawn from the breasts—^RThose who are weaned from the milk, those taken from the breast? (Is 28.9; J takes this as the answer to the preceding question, R as a continuation of it); ^JBread corn is bruised—^RDoes one crush bread grain? (v. 28); ^Jthey will destroy . . . —^Rwould they not destroy . . . ? (Jer 49.9; cp the first half of the v.); ^JBut thou hast utterly rejected us [*Or, For wilt thou utterly reject us?*]; thou art very wroth against us—^ROr hast thou utterly rejected us? Art thou exceedingly angry with us? (Lam 5.22); ^Jand thou shalt not commit this lewdness—^RHave you not committed lewdness . . . ? (Ezek 16.43; R begins a new paragraph with this question); ^JFor thy sister Sodom was not . . . —^RWas not your sister Sodom . . . ? (v. 56); ^JAnd as for my flock, they eat . . . and they drink . . . —^RAnd must my sheep eat . . . and drink . . . ? (34.19); ^Jnow the LORD will feed them—^Rcan the LORD now feed them . . . ? (Hos 4.16); ^Jthe battle . . . did not overtake them—^RShall not war overtake them . . . ? (10.9); ^JI will ransom them . . . I will redeem them . . . —^RShall I ransom them . . . ? Shall I redeem them . . . ? (13.14); ^JArise, it shall teach!—^RArise! Can this give revelation? (Hab 2.19); ^Jyea, as yet the vine . . . hath not brought forth—^RDo the vine . . . still yield nothing? (Hag 2.19). In Jer 12.9 J ignores the interrogative prefix: ^Jthe birds round about are against her—^RAre the birds of prey against her round about?

Part Three

The Hebrew and Aramaic Text

Chapter XXVIII

TEXTUAL CHANGES WITHOUT FOOTNOTES

§ 125 As has been said already (§§ 4, 9), one of the three major reasons for revising the King James Version is that the Hebrew and Aramaic text which it represents is imperfect, and we are now able to correct it at many points. The means available for this purpose and the ways in which they have been used in the Revised Standard Version call for some explanation. They include older and better manuscripts than those underlying J, a more critical use of the ancient Versions (§ 135), and more scientific methods in the study of the text.

A sketch of the history of the text, necessarily brief and much simplified, may help to make these matters clear. The process of divine inspiration to which we owe the existence of the Bible was not one of dictating the whole text exactly as it now stands. The books of the OT were composed in the course of a thousand years or more, and during that period there was no systematic effort to keep the original words without change. Much of the material was passed on from generation to generation by word of mouth and preserved only by memory for a long time before it was written down at all. When the books as we now have them were put together, the editors who compiled them and the scribes who copied them felt free to introduce occasional words of explanation or transition, and to correct what seemed to them errors; they also sometimes made mistakes in copying.

In spite of all this, the distinctive ideas and even literary style and vocabulary of the different books show that the text was transmitted with extraordinary fidelity. That some mistakes were made, however, is shown by the fact that in the last few centuries before Christ there were manuscripts which differed among

themselves in many particulars. Some of them have been found among the scrolls and fragments found in caves near the Dead Sea. Evidently, along with what was eventually recognized as the standard text, there were other lines of textual tradition with many variations in spelling, grammar, and wording.

As the Scriptures, especially the Law, came to be more and more highly revered and more thoroughly studied, the need for revision and standardization of the text was increasingly felt. In the first two centuries of our era this task was undertaken by rabbinical scholars, and from then on it was pursued with intense devotion by the men known as Masoretes, i.e., experts in the tradition (Hebrew *māšōrāh*).

For several centuries all this had to do only with the consonants of the text, which were all that the Hebrew alphabet included. Except for the occasional use of a few consonants for certain vowels, there was no way to indicate what vowels should be pronounced with the written consonants. Undoubtedly there was an oral tradition of the vowels, for the text could not be read without them, and writing was at first only an aid to memory. Differences of pronunciation, however, inevitably arose, sometimes seriously affecting the meaning of the words. The ancient Greek version (§ 135) shows that as early as the second or third century before Christ the Hebrew words were not always understood and pronounced as indicated in our printed Hebrew Bibles. Systems of marking the vowels began to be devised after A.D. 600, and by the year 1000 the system of "pointing" now used in the printed text had been developed.

In addition to all this the Masoretes made copious notes of variant readings, corrections, and many curious details of the text (see §§ 127-9). The result of their labor is that their standardized text has been preserved since the second century A.D. with remarkable uniformity. Even so, mistakes in copying were still made. Variations persist in late medieval manuscripts, and in the printed Bibles which began in the sixteenth century to take their place. Most of these variations are matters of relatively insignificant detail, but a translator must decide what text he is to translate.

The principles and procedures governing R in reaching this

decision will be explained in the following sections. In general, departures from the standard, Masoretic Hebrew text are made only when there is good reason to regard a different reading as more likely to be that of the original text. No one manuscript or group of manuscripts, to say nothing of any printed edition, is regarded as having superior authority. Where the manuscripts differ, each variant has to be judged on its own merits, in view of the context, parallel or similar passages, the style and vocabulary of the particular author or book, and any other available evidence. If no manuscript offers an acceptable reading, other means of finding a better one have to be used.

§ 126 As noted in § 9, some kinds of textual correction have been thought not to require footnotes to point them out or explain them. This is true, first of all, when a reading is attested by three or more Hebrew manuscripts, though occasionally R has notes even in such places. (There is no magic, of course, in the number three. The line might have been drawn at some other number, but notes on all the variant readings adopted would have multiplied beyond reason the number of footnotes.) The fact that a variant reading appears in a few manuscripts is in itself no reason to adopt it. A mistake in one manuscript may have been, and often was, faithfully copied in many others. Sometimes, indeed, an ancient mistake has been perpetuated in all of the extant manuscripts, and the original reading has been lost or has survived only in the ancient Versions. Sometimes, however, it is preserved in a few or only one of the Hebrew manuscripts. The reading of the few is therefore sometimes more ancient and correct than that of all the others.

Some of the places where R has adopted a textual variant attested by three or more (often a great many more) Hebrew manuscripts are the following:

^Jmade as if they had been ambassadors—^Rmade ready provisions (Josh 9.4); ^Jthe great stone of Abel—^RThe great stone (1 Sam 6.18; J inserts in the English what R reads in the Hebrew; cp § 131); ^JSyria—^REdom (2 Sam 8.12; Ezek 16.57; 27.16; cp 2 Kings 16.6; an instance of the very common confusion of *d* and *r* in Hebrew); ^Jlavens—^Rpots (1 Kings 7.40); ^Jsaw—^Rwas afraid (19.3; cp 2 Chron 26.5; Neh 6.16; Zeph 3.15).

In 2 Kings 7.13 the Hebrew text as J had it repeats several words. J incorporates the repetition, but in the attempt to make sense of it varies the translation and punctuation: ^Jwhich are left in the city [Heb. *in it*], (behold, they are as all the multitude of Israel that are left in it: behold, I say, they are even as all the multitude of the Israelites that are consumed:). The text used by R does not have the repetition: ^Rseeing that those who are left here will fare like the whole multitude of Israel.

Note also the following: ^Jfrom the ark—^Rfrom the holy place (2 Chron 5.9); ^Jdead bodies—^Rclothing (20.25); ^JAzariah—^RAhaziah (22.6); ^Jthe son of Jehoahaz—^Rson of Ahaziah (25.23); ^Jin their rebellion—^Rin Egypt (Neh 9.17; J moves the phrase up to the beginning of the clause); ^Jthem—^Rus (Ps 12.7, twice); ^JI had fainted unless I had believed—^RI believe (27.13; J has to insert three words to make sense of “unless,” which is not in the manuscripts followed here by R); ^Jof them that seek death—^Rand a snare of death (Prov 21.6); ^Jforgotten—^Rpraised (Eccles 8.10); ^Jspring—^Rgarden (Song 4.12); ^JA vineyard of red wine—^RA pleasant vineyard (Is 27.2); ^Jthy teachers—^Ryour Teacher (30.20, twice); ^Jmy mouth—^Rthe mouth of the LORD (34.16); ^Jshall be there, and a way—^Rshall be there (35.8; J's text repeats a Hebrew word); ^JMoses, and his people—^RMoses his servant (63.11); ^Jbrought them up . . . with the shepherd—^Rbrought up . . . the shepherds (same v.); ^Jpass with thine enemies—^Rserve your enemies (Jer 15.14; cp 17.4); ^Jyour altars—^Rtheir altars (17.1; about 170 manuscripts, as well as some of the Versions, support R here); ^Jforget you—^Rlift you up (23.39); ^JJehoiakim—^RZedekiah [Another reading is *Jehoiakim*] (27.1); ^Jevil—^Rfamine (28.8); ^Jthither was their spirit to go; and the wheels were lifted up—^Rand the wheels rose (Ezek 1.20; there are many such instances in Ezekiel of repetitions not found in R's text); ^Jbe strong, yea, be strong—^Rbe strong and of good courage (Dan 10.19); ^Jassemble themselves—^Rgash themselves (Hos 7.14).

§ 127 Not only did the Masoretes establish a standard text and supply it with vowels; in many places, where they believed that what stood in the text was in some way unacceptable, they wrote in the margin the word they preferred, marking it “Read” (Aramaic *qrē*). They also gave the word which stood in the written text (Aramaic *ktīb*) the vowels of their preferred reading instead of its own (as was done with the divine

name, § 44). Thus in Joshua 3.16 the *ktib* (abbreviated K) has *b'dm*, i.e., *b'ādām* (^Rat Adam). The Masoretes vocalized this, however, *bē'ādām*, and put in the margin as *qrē* (abbreviated Q) *mē'ādām* (^Jfrom Adam).

Very often the Q is merely a correction of the spelling or grammatical form of a word. Even where the meaning is affected, moreover, it is not easy to tell whether the substitution represents a variant reading with tradition behind it, or merely expresses a preference or prejudice of the Masoretes themselves. That a real variant may be preserved in this way is shown by the fact that the Q of some manuscripts is often the K of others, with support also in some cases in the Versions (§ 135).

In the following places, for example, JR both follow the Q, which is the K of some manuscripts and also agrees with one or more of the Versions:

^{JR}his children (Deut 33.9, K his son); ^Jwere enlightened—^Rbecame bright (1 Sam 14.27, K saw); ^{JR}at the river Euphrates (2 Sam 8.3, K omits Euphrates); ^{JR}My son (1 Chron 22.7, K his son); ^JLet death sieze upon them—^RLet death [Or *desolations*] come upon them (Ps 55.15, K Desolations upon them); ^{JR}bosom (74.11, K portion, or statute, doubtless the result of mistaking a *y* for a *w*); ^{JR}his word (Jer 23.18, K my word); ^{JR}ostriches (Lam 4.3, K because eyes, probably an accidental error in copying).

In some places also where J adopts the Q but R does not there is some support for the Q in manuscripts and in the Versions;

e.g., ^Jagainst mine own life—^Ragainst his life [Another reading is *at the risk of my life*] (2 Sam 18.13); ^Jmy mercy—^Rhis steadfast love (Ps 59.10); ^Jme—^Rus (60.5); ^Jhave borne—^Rshall forget (Ezek 39.26).

So also a number of places where the Q is adopted by R but not by J. Several of these involve confusion between *lō* (to him) and *lō'* (not):

^Jand not we ourselves [Or, *and his we are*]—^Rand we are his [Another reading is *and not we ourselves*] (Ps 100.3); ^Jand not [Or, *to him*] increased the joy—^Rthou hast increased its joy (Is 9.3); ^JThough Israel be not gathered—^Rand that Israel might be gathered to him (49.5). Cp Ex 21.8, where JR both follow the Q: ^Jwho hath betrothed her to him-

self—^Rwho has designated her for himself [Another reading is *so that he has not designated her*].

§ 128 Sometimes JR both adopt the Q where there is support in the Versions (§ 135) but not in the K of any Hebrew manuscripts;

e.g., ^JJarmies—^Rfranks (1 Sam 17.23, K caves); ^Jmy way—^Rmy [Another reading is *his*] way (2 Sam 22.33; see also v. 34 and cp Ps 18.32f); ^{JR}my cord (Job 30.11, K his cord); ^{JR}me (Ps 71.20, twice, K us). Even without any support in manuscripts or versions JR sometimes both follow the Q; e.g., ^Jthis saints—^Rthis faithful ones (1 Sam 2.9, K reads the singular); ^{JR}Dodo (2 Sam 23.9, K Dodai); ^{JR}Segub (1 Kings 16.34, K Segib; cp 1 Chron 2.21f).

With or without support in manuscripts or versions, J frequently adopts the Q where R holds to the K;

e.g., ^JA troop cometh—^R"Good fortune!" (Gen 30.11); ^Jthe money of them that were redeemed—^Rthe redemption money (Num 3.51); ^Jplain—^Rfords (2 Sam 15.28; cp 17.16, where "plains" is the K and "fords" the Q of some manuscripts, while others have "fords" as K and "plains" as Q); ^JEphrain—^REphron [Another reading is *Ephrain*] (2 Chron 13.19); ^Jand they returned to Jerusalem—^Rand from the inhabitants of Jerusalem (2 Chron 34.9); ^Jand Ramoth—^RJeremoth (Ezra 10.29); ^Jyet will I trust in him—^RI have no hope (Job 13.15, another case of *lō* and *lō'*); ^Jmultitude—^Rstrife (33.19); ^Jthis soul . . . his life—^Rmy soul . . . my life (v. 28); ^Jbring home—^Rreturn (39.12); ^Jthat I should not go down—^Rfrom among those gone down [Or *that I should not go down*] (Ps 30.3); ^Jcaptivity—^Rfortunes (85.1; 126.4; cp § 74, No. 3); ^Jand those that have known—^Rthat they may know (119.79); ^Jan excellent spirit [Or, *a cool spirit*]^Ra cool spirit (Prov 17.27); ^Jand behold it together—^Rand terrified (Is 41.23); ^Jby myself—^RWho was with me? [Another reading is . . . *by myself*] (44.24); ^Jtransgress—^Rserve (Jer 2.20); ^Jbe removed—^Ra horror (15.4; 24.9; 29.18); ^Jsee—^Rfear (17.8); ^JSabeans [Or, *drunkards*]^Rdrunkards [Heb uncertain] (Ezek 23.42); ^Jreturn—^Rbe inhabited (35.9).

There are places, however, where J stays with the K but R follows the Q;

e.g., ^Jrenowned—^Rchosen (Num 1.16); ^Jemerods—^Rbulcers (Deut 28.27), tumors (1 Sam 5.6, 12; 6.5f, cp vv. 11, 17); ^JHe is the tower of salvation—

^RGreat triumphs he gives [Another reading is *He is a tower of salvation*] (2 Sam 22.51; cp Ps 18.50); ^Jdirecteth [Or, *considereth*]^Rconsiders [Another reading is *establishes*] (Prov 21.29); ^Jthis righteousness^Rthis righteous deeds (Ezek 3.20; cp 18.24).

§ 129 The Masoretic notes on the text (§ 125) record corrections of other kinds which are not, like the Q (§§ 127f), attached to the text itself. Some, called "scribal corrections" (*tiqqūnē šôprīm*), consist of readings which stand in the text but are said to be alterations of expressions considered irreverent by the scribes. The value of these notes for restoring the correct text is very questionable, though it is hard to see why the Masoretes should have asserted the existence of irreverent readings unless they had evidence for them.

Even if there were such readings in old manuscripts, conceivably they and not the "corrections" were corruptions of the original text. In all but four of the eighteen verses in which corrections of this sort are recorded, both J and R accept the "corrected" Masoretic text rather than the alleged "original" reading. J, indeed, follows the Masoretic text in every instance; and where R adopts what the Masoretes call the original text, there is other evidence for it. In two cases some Hebrew manuscripts support R's reading: ^Jto myself^Rto thee (Job 7.20); ^Jyou have snuffed at it^Ryou sniff at me [Another reading is *it*] (Mal 1.13). In the former of these instances the Greek (§ 135) also has R's reading. In the two remaining places also there is support in the Greek: ^Jmade themselves vile^Rwere blaspheming God [Gk: Heb *for themselves*] (1 Sam 3.13); ^Jtheir glory^Rthe glory of God (Ps 106.20, lit. his glory, which is the reading of one major Greek manuscript).

Masoretic notes of another type refer to hundreds of places in the text where unusual forms or uses of words occur. The normal form or word is given with the Aramaic tag *šbîr* (i.e., expected or supposed). Whether these notes imply that the reading in the text is a mistake is uncertain, but that this was so in some cases can hardly be doubted.

In Judg 2.22 JR read with some Hebrew manuscripts and the Versions what the Masoretes note as *šbîr*: ^Jkeep the way of the

LORD to walk therein—^Rtake care to walk in the way of the LORD (most of the manuscripts read “keep the way of the LORD to walk in them”; this cannot be correct, though possibly “way” should be “ways”). In Num 33.8, where R keeps to the Masoretic text, J follows manuscripts and Versions which agree with the *šbîr*: ^Jfrom before Pihahiroth—^Rfrom before Hahiroth. Twice where J follows the standard text R adopts the *šbîr* with the support of two Versions in one case and of both manuscripts and Versions in the other: ^JA man that hath friends—^RThere are [Syr Tg; Heb *a man of*] friends (Prov 18.24); ^Jmy people—^Rpeoples (Lam 3.14).

A few other Masoretic notations may be mentioned. In Judg 18.30 the name Manasseh is written with the *n* raised above the line, and a marginal note says “*n* suspended.” Without this letter the Hebrew consonants would spell “Moses.” This is the reading of some Greek and Latin manuscripts and fits the context; R therefore adopts it: ^Jthe son of Manasseh—^Rthe son of Moses [Another reading is *Manasseh*].

Sometimes the scribes inadvertently copied words or letters twice. Where the Masoretes recognized that the repetition was a mistake, they kept it in the text but put dots above the letters that should be omitted. Twice in Ezekiel J translates words so marked; R omits them: ^Jthe wall of the temple—^Rthe wall (41.20; v. 21 in the Hebrew begins with “the temple”); ^Jthese four corners [Heb. *cornered*]^Rthe four (Ezek 46.22; the word “corners” occurs earlier in the verse and was probably written here by a scribe whose eye wandered; some of the Versions omit it).

§ 130 Another category of textual changes adopted by R without footnotes rests on the fact that the vowels, with a few exceptions, were not indicated in the written text before the 7th century A.D., and were therefore more subject to change in earlier times than the consonants (§ 125). Where a clearer, more fitting, and more convincing reading can be had by changing the vowels without changing the consonants of a word, R assumes that such a change requires no footnote to explain it.

Many of the changes of this sort adopted by R are presupposed by one or more of the Versions (§ 135), but because only the vowels are altered R has no footnote. In Judg 5.5, for in-

stance, the Masoretic text reads *nāzlū*, from the root *NZL* (‘melted [Heb. *flowed*]). The Greek, Aramaic, and Syriac Versions read “quaked,” presupposing *nāzōllū* in the Hebrew (from the root *ZLL*), and R so reads. In Is 64.1, ‘might flow down—^Rmight quake, and v. 3, ‘flowed down—^Rquaked, the Masoretic text itself reads *nāzōllū*; here J follows the Greek and Vulgate, which presuppose *nāzlū*.

In many other places R assumes a vowel-pointing different from that of the Masoretic text but agreeing with one or more of the Versions and sometimes one or two Hebrew manuscripts;

e.g., ‘from thence is the shepherd—^Rby the name of the Shepherd (Gen 49.24); ‘her mother in law saw—^Rshe showed her mother-in-law (Ruth 2.18); ‘Give a perfect lot [Or, *Shew the innocent*]^Rgive Thummim (1 Sam 14.41, cp § 140); ‘they helped them not—^Rhe did not help them (1 Chron 12.19); ‘milk—^Rfat (Job 21.24); ‘Men—^Rthe dying (24.12); ‘sealeth—^Rterrifies them (33.16); ‘whose belly thou fillest—^RMay their belly be filled (Ps 17.14); ‘before God—^Rthe God of gods (84.7); ‘liars—^Ra vain hope (116.11, lit. a lie); ‘The way of the LORD is strength to the upright—^RThe LORD is a stronghold to him whose way is upright (Prov 10.29); ‘hath a servant—^Rworks for himself (12.9, a considerable difference!); ‘ask it either in the depth [Or, *make thy petition deep*]^Rlet it be deep as Sheol (Is 7.11); ‘for ever and ever—^Ras a witness for ever (30.8; cp Zeph 3.8, ‘to the prey—^Ras a witness); ‘he said—^RI said (Is 40.6); ‘Thy children—^RYour builders (49.17); ‘from being a pastor—^Rto send evil (Jer 17.16); ‘unto them that despise me, the LORD hath said—^Rto those who despise the word of the LORD (23.17); ‘the mingled people—^RArabia (Ezek 30.5); ‘Aven—^ROn (30.17); ‘young lions—^Rvillages (38.13); ‘arm—^Roffspring (Dan 11.6, lit. seed); ‘baker—^Ranger (Hos 7.6); ‘from the sea—^Rwater (Nahum 3.8). Only very rarely does R have a footnote in such cases; e.g., ‘of the inhabitants—^Rof Tishbe [Gk: Heb *of the settlers*] (1 Kings 17.1); ‘Why are . . . swept away—^RWhy has Apis fled [Gk: Heb *Why was it swept away*] (Jer 46.15).

§ 131 In many other places R gains a more satisfactory meaning by repointing the consonantal text without any precedent in Versions or Hebrew manuscripts;

e.g., ‘Calneh—^Rall of them (Gen 10.10); ‘saw it—^Rwere afraid (Ex 20.18; cp 1 Sam 23.15); ‘the sword [Or, *drought*]^Rdrought [Another reading is *sword*] (Deut 28.22); ‘Ain, Remmon—^REn-rimmon (Josh 19.7); ‘the

highways—^Rcaravans (Judg 5.6; cp Job 6.19, ^Jtroops—^Rcaravans); ^Jfor the necks of them that take the spoil—^Rfor my neck as spoil (Judg 5.30); ^Jeven unto the great stone of Abel—^RThe great stone . . . is a witness (1 Sam 6.18; cp § 126); ^Jlinen yarn—^Rfrom Kue (1 Kings 10.28, twice); ^JLay down now, put me in a surety—^RLay down a pledge for me (Job 17.3); ^Jwho hast set thy glory—^Rwhose glory . . . is chanted (Ps 8.1; ^J's rendering is not justified by the Hebrew); ^Jhinds—^Roaks [Or . . . *hinds*] (29.9); ^Jthe haughty people [Heb. *the height of the people*]—^Rthe heavens . . . together with (Is 24.4; cp Hos 9.8, ^Jwith my God—^Rthe people of my God); ^Jships—^Rlamentations (Is 43.14); ^Jfortress—^Rtester (Jer 6.27); ^JMoab is spoiled, and gone up out of her cities—^RThe destroyer of Moab and his cities has come up (48.15; cp v.18); ^Jthe rod—^Rinjustice [Or *the rod*] (Ezek 7.10); ^Jit contemneth—^RYou have despised (21.10; cp v. 13, ^Jif the sword condemn even the rod—^Rif you despise the rod); ^JTheir drink—^Rdrunkards (Hos 4.18); ^Jthe revolvers—^Rof Shittim (5.2); ^Ja rebuker [Heb. *a correction*]—^Rwill chastise (same v.); ^Jthe murderer—^Rslaughter (9.13); ^Jthe most High—^Rthe yoke (11.7); ^Jthe morning—^Rblackness (Joel 2.2); ^Jthe tabernacle [Or, *Siccuth*]—^RSakkuth (Amos 5.26); ^JChiun—^RKaiwan (same v., see § 45); ^Jthe sin of Samaria—^RAshimah of Samaria (8.14; see § 45); ^JBozrah—^Rin a fold (Mic 2.12); ^Ja burden—^Rso that you will not bear (Zeph 3.18, lit. from bearing); ^Jgovernor—^Rclan (Zech 9.7; cp 12.6); ^Jbecause of the army—^Ras a guard (9.8); ^Jthis neighbor's hand—^Rthe hand of his shepherd (11.6); ^Jfor one covereth violence with his garment—^Rand covering one's garment with violence (Mal 2.16).

A special case is Prov 22.20, ^Jexcellent things—^Rthirty sayings. Here R accepts the *qrē* (§ 127), as J does, but gives it new vowels to make it read "thirty." This is suggested by the 30 chapters of an Egyptian document, the *Wisdom of Amen-em-opet*, to which this part of the book of Proverbs is very closely related.

In a few cases R's repointing involves a change not only in the vowels but also in the division or combination of words;

e.g., ^Ja root of them—^Rthey set out thither (Judg 5.14); ^Jfor Saul, and for his bloody house—^RThere is bloodguilt on Saul and on his house (2 Sam 21.1); ^JShamer; Ahi, and—^RShemer his brother (1 Chron 7.34); ^Jfrom their fathers, and have not hid it—^Rand their fathers have not hidden (Job 15.18, lit. hidden them); ^Jthere are no bands in their death—^Rthey have no pangs; . . . sound (Ps 73.4); ^Jin the outmost fruitful branches thereof—^Ron the branches of a fruit tree (Is 17.6);

the company [Heb. *the daughter*] of the Ashurites [Or, *well trodden*]
of pines (Ezek 27.6); as an oven heated by the baker, who—like a
heated oven, whose baker (Hos 7.4); will one plow there with oxen?
Does one plow the sea with oxen? [MT *does one plow with oxen?*]
(Amos 6.12); the most upright is sharper than a thorn hedge—the
most upright of them a thorn hedge (understanding “is” or “is like”
from the preceding line, Mic 7.4); even you, O poor [Or, *verily the
poor*] of the flock—for those who trafficked in the sheep (Zech 11.7);
so the poor—the traffickers (v. 11; cp 14.21, the Canaanite—a trader).

Perhaps the most notable instance of such a difference in
pointing and word-division is the Hebrew word used in Ps 23.4:
the valley of the shadow of death [R mg Or *the valley of deep
darkness*]. The Masoretic text reads one word, *šlmwt*, but points
as though it were two words, *šal māwet*, i.e., shadow of death.
The way the same word is used elsewhere, however, together
with the fact that even in the Masoretic text it is not divided
into two words, indicates that it is derived from a root *šLM*,
found in other Semitic languages with the meaning “become
black” or “become dark.” R, with its usual conservatism in very
familiar passages, keeps the traditional rendering in Ps 23, with
“deep darkness,” in the margin. Everywhere else, however, R
reads either “deep darkness” (Job 3.5; 10.21, cp v. 22 mg; 12.22;
16.16; 24.17 twice; 28.3; 34.22; 38.17; Ps 44.19; Is 9.2; Jer 2.6;
Amos 5.8) or “gloom” (Ps 107.14; Jer 13.16).

In a few cases R’s repointing involves not a change of vowels
but the shift of a dot whose position distinguishes *s* from *š* (*sh*);

e.g., there—he has appointed [MT . . . *there*] (Eccles 3.17); cp 2
Chron 1.5, He put there (here many manuscripts read “there”); look
—Depart [Or *Look*] (Song 4.8).

Chapter XXIX

TEXTUAL CHANGES WITH FOOTNOTES

§132 In addition to such textual changes as those described in the preceding chapter, which are not indicated by footnotes, there are others that require more justification, because they involve changes in the consonants of the text with little or no support in Hebrew manuscripts. In most cases, though the difference in meaning may be considerable, the change in the Hebrew consonants is very slight, and the reading in the text can be explained by a natural mistake in copying.

At three places in the book of Jeremiah a name of the hostile Babylonian empire has been disguised by a peculiar rabbinical cipher. This consists of using the last letter of the Hebrew alphabet (*t*) for the first letter (*'*), the next to the last (*š* or *s*) for the second (*b*), etc.; hence the name "Atbash" (i.e., *'tšš*). In Jer 25.26 and 51.41 Babel, the common Hebrew name for both Babylon and Babylonia, becomes by this device Sheshach (*ššh* for *bbł*). J reads "Sheshach" in each place, with a note at 25.26, "According to ancient tradition a cypher for Babel." R reads "Babylon" with a note, "Heb. *Sheshach*, a cipher for Babylon." In 51.1 the Hebrew name Kasdim (i.e., Chaldea) becomes by "Atbash" Lebqamai (*lbqmy* for *ksdym*). This time J translates the cipher, apparently not recognizing it as such; R proceeds as before: 'the midst [Heb. *heart*] of them that rise up against me—"Chaldea [Heb *Leb-qamai*, a cipher for Chaldea].

§133 As has been noted in § 126, when R adopts a variant reading attested by only one or two Hebrew manuscripts, a footnote calls attention to the fact. In most of these cases there is support also in one or more of the Versions (see § 135);

e.g., ^Jthree—^Rthirty [Two Hebrew Mss Syr: MT *three*] (2 Sam 23.18); ^JI flee unto thee to hide me [Heb. *hide me with thee*]^RI have fled to thee for refuge [One Heb Ms Gk: Heb *to thee I have hidden*] (Ps 143.9). At the end of Ps 145.13 R adds two lines, with the note, "These two lines are supplied by one Hebrew Ms, Gk and Syr."

Sometimes a reading directly attested by only a single Hebrew manuscript is supported by parallel passages (cp § 134); e.g., ^J. . . and the arches thereof—^R. . . and its vestibule were of the same size as the others [One Ms Compare verses 29 and 33: Heb. *lacks were of the same size as the others*] (Ezek 40.36, doubtless an instance of accidental omission in copying). In other cases R adopts a reading from one or two manuscripts simply on the basis of intrinsic suitability in the context; e.g., ^JSyria—^REdom [One Ms: Heb *Aram* (Syria)] (2 Chron 20.2); ^Jby the Egyptians—^Rthe Egyptians [Two Mss: Heb *from Egypt*] (Ezek 23.21).

The most notable instances of preferring a particular manuscript to all others are in Isaiah, where thirteen readings adopted by R were provided by the great complete scroll of that book found in 1947 in a cave near the Dead Sea. They are indicated in the footnotes as attested not merely by "One Ms" but by "One ancient Ms," since the scroll is more than a thousand years older than the oldest Hebrew manuscripts of OT books known before it was discovered. Since these readings have been discussed elsewhere in some detail ¹ they need only be mentioned briefly here.

In seven instances the ancient scroll confirms readings attested by one or more of the Versions (14.30; 15.9; 45.2; 49.24; 51.19; 56.12; 60.19). In the other six places there was no such additional attestation (3.24; 14.4; 21.8; 23.2; 33.8; 45.8). The mere fact that such readings were interesting and often tempting was not, of course, the only reason for adopting them. Other notable readings of the scroll were examined by the Committee and rejected.²

Innumerable scrolls and fragments of scrolls of other OT books have been discovered in the caves near the Dead Sea since

¹ See *The Dead Sea Scrolls*, by Millar Burrows (N.Y., The Viking Press, 1955), pp. 305–310.

² Op. cit., pp. 310f; see also the author's *More Light On The Dead Sea Scrolls* (N.Y., The Viking Press, 1958), pp. 147–153.

1947, but none of them had been published when R was completed; most of them, indeed, had not yet been discovered. They are still in process of publication. As they appear, they will be carefully studied by the Committee to determine their value for any further revision of R.

§ 134 The fact that passages, sometimes of considerable extent, often appear in more than one place in the OT with more or less variation, affords another means of correcting the text in some places. It cannot be assumed, of course, that changes were not made intentionally when a passage was repeated or quoted; there was obviously some revision in many cases (cp the Ten Commandments, for example, in Ex 20.2–17 and Deut 5.6–21). R avoids harmonizing when such differences between parallel passages belong clearly or probably to the correct text. There are places, however, where faulty readings can be corrected from the parallels.

Sometimes there is support in the Versions (§ 135) for emending the text to agree with the parallel:

e.g., *J*on all manner of instruments made of fir wood—*R*with all their might, with songs [Gk 1 Chron 13.8; Heb *fir-trees*] (2 Sam 6.5); *J*shall not depart—*R*I will not take [Gk Syr Vg 1 Chron 17.13; Heb *shall not depart*] (2 Sam 7.15); *J*seven—*R*three [1 Chron 21.12 Gk: Heb *seven*] (2 Sam 24.13).

In other cases a correction is clearly called for even without such support;

e.g., *J*tribes—*R*judges [1 Chron 17.6: Heb *tribes*] (2 Sam 7.7); *J*they shall be afraid—*R*and came trembling [Ps 18.45; Heb *girded themselves*] (22.46; *J* harmonizes here without a note); *J*the armies—*R*the forces in the open country [With Jer 40.7: Heb *lacks in the open country*] (2 Kings 25.23); *J*oxen—*R*gourds [1 Kings 7.24; Heb *oxen*] (2 Chron 4.3, twice); *J*My goodness [Or, *my mercy*]*R*my rock [With 18.2 2 Sam 22.2: Heb *my steadfast love*] (Ps 144.2; cp § 77).

Sometimes the context gives the clue for a correction of the text;

e.g., *J*unto Abel, and to Beth-maachah—*R*to Abel of Beth-maachah [With 20.15: Heb *and Beth-maachah*] (2 Sam 20.14); *J*on the outside—*R*from

the court of the house of the LORD [With 7.12. Heb *from the outside*] (1 Kings 7.9); ^Jthe messenger—^Rthe king [See 7.2: Heb *messenger*] (2 Kings 6.33); ^Jthe bones—^Rthe logs [Compare verse 10: Heb *the bones*] (Ezek 24.5); ^JHelem—^RHeldai [With verse 10: Heb *Helem*] (Zech 6.14); ^JHen—^RJosiah [With verse 10: Heb *Hen*] (same v.).

§ 135 In the foregoing sections reference has been made frequently to the ancient Versions. A brief account of these and their use in R is now in order.³ From the third century before Christ and through the early centuries of our era the need for translations of the OT was felt, first by Jews who did not know Hebrew and later by Christians. Four major translations which were made to meet this need are used in R as aids in the establishment of a more correct Hebrew text. They are indicated in the footnotes by abbreviations, as follows:

(1) Gk, the ancient Greek Version or Septuagint, made in Egypt during the last three centuries before Christ, by far the oldest and most important of the Versions;

(2) Tg, the Aramaic Version or Targum, more exactly a series of translations of different books, made at different times from the first century A.D. and on into the Middle Ages;

(3) Syr, the Syriac Version or Peshitta, made by Jewish or Christian scholars in the second century A.D., if not earlier;

(4) Vg, the Latin Version or Vulgate, made in the late fourth or early fifth century A.D.

Commonly grouped with these, though it is not itself a Version, is

(5) Sam, the Samaritan Pentateuch, which preserves the Hebrew text of the five books of the Law in a form independent of the Masoretic revision (§ 125). Possibly pre-Christian in its present form, it reflects the tradition of the Samaritans from the time of their separation from the Jews.

There are also three other Greek Versions, later and less important than the Septuagint, and only partially preserved, but sometimes useful and occasionally cited in R's footnotes:

³ For a somewhat fuller discussion see *Introd RSVOT*, Chap. IV.

(6) Aquila, a Jewish Version made early in the second century A.D., reproducing the Hebrew very literally and presenting Jewish interpretations as against what were regarded as Christian perversions in the Septuagint;

(7) Theodotion, a second-century revision, perhaps Christian, of an older Greek translation, used by R only in Daniel, where in most of the Greek manuscripts it replaces the text of the Septuagint;

(8) Symmachus, another translation from the late second century, couched in more idiomatic and elegant Greek than Aquila. This version, of which only fragments survive, is very rarely cited by R.

Two Latin Versions in addition to Vg (No. 4) are referred to by R in some places; they are much less important than Vg, being based on Gk instead of the original Hebrew:

(9) Old Latin, a translation (or several translations) from the second century A.D., of which only fragments have survived in manuscripts and quotations;

(10) Jerome, a translation of the Psalms by Jerome which is included in the Vulgate instead of the translation he made later from the Hebrew.

§ 136 From the number of footnotes citing the Versions in R, and the lack of such notes in J, it might be supposed that R followed the Versions much more freely than J did. The fact is that J has frequently substituted for the Hebrew text a reading from one or more of the Versions, without any note to show that this has been done. In the following places, for example, J's readings are those of Gk, Syr, and Vg, not those of the Hebrew, which R retains:

^JUncover not your heads—^RDo not let the hair of your heads hang loose (Lev 10.6); ^JSo the ark of the LORD compassed the city—^RSo he caused the ark of the LORD to compass the city (Josh 6.11); ^Jeven of all that have been before them—^Rhe was over all of them (Eccles 4.16).

In some places J has a marginal note but does not mention the Versions; e.g., ^JWhat he did in the Red Sea [Or, *Vaheb in Suphah*]^RWaheb in Suphah (Num 21.14). In other places both J and R follow the Versions, but with different notes; e.g., ^Jyour dreamers [Heb. *dreams*]^Ryour dreamers [Gk Syr Vg: Heb

dreams] (Jer 27.9). In still other places R has a note and J has none, as in Job 37.7 and Ps 22.16. Sometimes, where the reading of the Versions is merely a matter of assuming different vowels from those of the Masoretic text, neither J nor R has a note; so, e.g., Ps 68.30; Jer 51.2. In Hos 13.10 J follows the Hebrew but adds a very peculiar note: I will be thy king [Rather, *Where is thy king?* King Hoshea being then in prison, 2 Kings 17.4]. R follows the Versions: Where [Gk Syr Vg: Heb *I will be*] now is your king . . . ?

The treatment of the Versions was one of the points on which the nineteenth-century British and American committees differed most sharply (cp § 2). They agreed to follow the Hebrew text in their translation, with very few exceptions (e.g., 1 Sam 6.18); but E has many marginal notes citing variant readings from the Versions, whereas A declines to recognize them even in the margin. R's attitude is more free and at the same time more critical than that of J or that of either E or A. Readings of the Versions are adopted not only in the notes but in the text when they seem clearly better than those of the Hebrew; but the literal meaning of the Hebrew is given in the footnotes, and the Versions from which the adopted reading comes are specified.

§ 137 The importance of the Versions lies in the fact that they reflect an earlier stage in the history of the Hebrew text than the standardized form perpetuated by the Masoretes. It does not follow that where they differ from the Masoretic text their readings are necessarily better. The Hebrew manuscripts on which they were based may or may not have been better than those used by the Masoretes. Sometimes the readings of the Versions are undoubtedly older and more authentic than those of the Masoretic text, but very often they are demonstrably worse. Each Version had its own history, with its own mistakes and alterations in the process of copying manuscripts. In many cases, moreover, the Versions preserve an interpretation rather than a literal translation of the text before them. Every variant reading must therefore be judged on its own merits, and the mere fact that it seems clearer or more plausible than the Masoretic text is not sufficient reason to adopt it.

In general it may be said that the Versions have no authority.

They offer precedents and possibilities which are very important; but only if they point to a convincing reconstruction of the Hebrew text itself can they be accepted. Where R has a reading from the Versions, it is because a majority of the Committee has judged that the possibility indicated by the Versions is more probably correct than the reading of the Hebrew text. Most of these readings involve only a very slight correction of the Hebrew text.

In some cases the word "Compare" precedes the abbreviations for the Versions cited. This means that the restored Hebrew text as translated by R does not correspond exactly to the reading of the Versions but has been suggested by it.

§ 138 Since R's footnotes are so explicit, it is unnecessary to give here many examples of the use of the Versions. A few passages will show the nature of the readings adopted and those of the Masoretic text which they replace. R's notes, being unnecessary here, will be omitted in most instances.

The Samaritan text, which includes only the Pentateuch (§ 135), is followed in very few places, and in most of these there is also support in at least one of the Versions. In Gen 31.48f J reads with the Hebrew, "Therefore was the name of it called Galeed; And Mizpah," as though the heap had two names. Instead of Mizpah Sam has "the pillar." R combines these two readings and translates, "Therefore he named it Galeed, and the pillar [Compare Sam: Heb lacks *the pillar*] Mizpah."

Examples of readings from Sam with support from the Versions are the following:

¶And Cain talked with Abel his brother—^RCain said to Abel his brother, "Let us go out to the field" [Sam Gk Syr Compare Vg: Heb lacks *Let us go out to the field*] (Gen 4.8); ¶the seven years, which were in the land of Egypt—^Rthe seven years when there was plenty [Sam Gk: Heb *which were*] in the land of Egypt (41.48); ¶he removed them to cities—^Rhe made slaves of them [Sam Gk Compare Vg: Heb *he removed them to the cities*] (47.21); ¶I thy father in law Jethro am come—^RLo, [Sam Gk Syr: Heb *I*] your father-in-law Jethro is coming (Ex 18.6; the Hebrew may mean "am coming" but not "am come," and v. 7 shows that Jethro had not yet arrived).

§ 139 The Septuagint (Gk), being the oldest and most important (§ 135, No. 1), has been followed, both alone and with others, far more often than any of the other Versions. The following are some of the most important of R's readings that are attested by the Septuagint only:

‡the blessings of my progenitors unto the utmost bound of the everlasting hills—^Rthe blessings of the eternal mountains, the bounties of the everlasting hills (Gen 49.26); ‡but it gave light by night—^Rand the night passed (Ex 14.20); ‡In that I command thee—^RIf you obey the commandments of the LORD your God which I command you (Deut 30.16; ‡ connects with what precedes, R with what follows); ‡Gilgal—^RGalilee (Josh 12.23); ‡. . . with the web. And she fastened it—^R". . . with the web and make it tight with the pin, then I shall become weak, and be like any other man." So while he slept, Delilah took the seven locks of his head and wove them into the web. And she made them tight (Judg 16.13f; here fourteen or fifteen words which have dropped out of the Hebrew text are preserved in the Greek; see 1 Sam 10.1 for a similar instance); ‡Michal Saul's daughter loved him—^RAll Israel loved him (1 Sam 18.28); ‡The LORD said that he would dwell—^RThe LORD has set the sun in the heavens, but has said that he would dwell (1 Kings 8.12; the meter favors this addition from Gk); ‡thou shalt be built up—^Rand humble yourself (Job 22.23); ‡but let them not turn again to folly—^Rto those who turn to him in their hearts (Ps 85.8); ‡meddle not with them that are given to change—^Rdo not disobey either of them (Prov 24.21); ‡found him not.—^Rfound him not; I called him, but he gave no answer (Song 3.1; again the meter favors Gk); ‡I will bring you into the bond of the covenant—^RI will let you go in by number (Ezek 20.37); ‡when I shall bring thy destruction—^Rwhen I carry you captive (32.9); ‡upright ones—^Rterms of peace (Dan 11.17); ‡shall sorrow [Or, *begin*]^Rshall cease (Hos 8.10); ‡for joy—^RExult not (9.1); ‡Bethel—^Rhouse of Israel (10.15); ‡at Ashdod—^Rin Assyria (Amos 3.9); ‡in our palaces—^Rupon our soil (Mic 5.5); ‡Since those days were—^Rhow did you fare? (Hag 2.16); ‡crowns—^Ra crown (Zech 6.11; see also v. 14).

Note also Lam 5.5, where R follows Symmachus (§ 135, No. 8), and Dan 8.24 and 10.13, where readings of Theodotion (§ 135, No. 7) with some support in Gk are adopted.

§ 140 Many of R's readings are supported not only by Gk but by as many as three of the other Versions. Instances of this have been noted already in § 130; a few more may be mentioned here:

JA greyhound [Or, *horse*. Heb. *girt in the loins*]^Rthe strutting cock [Gk Syr Tg Compare Vg: Heb *obscure*] (Prov 30.31); J^{hast consumed}—^Rhast delivered [Gk Syr Old Latin Tg: Heb *melted*] (Is 64.7); J^{carry out}—^Rgo [Gk Syr Vg Tg: Heb *bring*] out (Ezek 12.5); the statutes of Omri are kept [Or, *he doth much keep the &c*]^Ryou have kept the statutes of Omri [Gk Syr Vg Tg: Heb *the statutes of Omri are kept*] (Mic 6.16). Cp J^{the light shall not be clear} [Heb. *precious*]^Rthere shall be neither cold nor frost [Compare Gk Syr Vg Tg: Heb *uncertain*] (Zech 14.6); J^{unto me}—^Rto him [Theodotion Gk Syr Vg: Heb *me*] (Dan 8.14).

In a great many places R is supported by Gk and two other Versions, most frequently Syr and Vg;

e.g., J^{Great men are not always wise}—^RIt is not the old that are wise (Job 32.9); J^{to the good}—^Rto the good and the evil (Eccles 9.2, cp the context); J^{the lips of those that are asleep}—^Rlips and teeth (Song 7.9); J^{I will destroy}—^RI will watch over (Ezek 34.16); J^{will make thee sick}—^RI have begun (Mic 6.13); J^{the island of the innocent}—^Rthe innocent man (Job 22.30, cp § 71). In the Psalms R has a number of readings following Gk, Syr, and Jerome (§ 135, No. 10); e.g., J^{he passed away}—^RI passed by (37.36); J^{because of the truth}—^Rfrom the bow (60.4); J^{bind}—^Rinstruct (105.22). R follows Symmachus, Syr, and Vg in Ezek 32.5; Gk, Syr, and Old Latin in 34.29; Gk, Vg, and Symmachus in 2 Sam 18.3; Aquila, Symmachus, Syr, and Vg in Job 5.5.

Other readings are attested by Gk, Syr, and Tg;

e.g., J^{he was taken up}—^Rhe was left hanging (2 Sam 18.9); J^{That thy foot may be dipped} [Or, *red*]^Rthat you may bathe your feet (Ps 68.23); J^{to help him}—^Rhis helpers (Ezek 12.14).

Even more numerous are the places where a reading of Gk adopted by R is found also in one other Version, which is Syr in the largest number of instances;

e.g., J^{mine iniquity}—^Rmy misery (Ps 31.10); J^{Light is sown}—^RLight dawns (Ps 97.11); J^{in his death}—^Rthrough his integrity (Prov 14.32);

the men of thy kindred—^Ryour fellow exiles (Ezek 11.15); the messengers . . . in ships—^Rswift messengers (30.9); the calves of our lips—^Rthe fruit of our lips (Hos 14.2).

R has also many readings based on Gk and Vg;

e.g., out of the meadows of Gibeah—^Rwest of Geba (Judg 20.33); in Caleb-ephratah—^RCaleb went in to Ephratah (1 Chron 2.24); and seeth the place of stones—^Rhe lives among the rocks (Job 8.17); gotten by vanity—^Rhastily gotten (Prov 13.11); rejoice—^Rswoon away (Jer 51.39); desolation—^Rthe raven (Zeph 2.14). Note also the following, where R's note reads "Vg Compare Gk": Saul said unto the LORD God of Israel—^RSaul said, O LORD God of Israel, why hast thou not answered thy servant this day? If this guilt is in me or in Jonathan my son, O LORD, God of Israel, give Urim (1 Sam 14.41, cp § 130); and Jashubilehem—^Rand returned to Lehem (1 Chron 4.22). Cp that she tarried a little in the house—^Rwithout resting even for a moment [Compare Gk Vg: the meaning of the Hebrew text is uncertain] (Ruth 2.7). In some places R's note cites Gk and Old Latin (Judg 19.2; Is 48.11; Jer 15.11; 30.8; Lam 1.4; Ezek 1.13; 25.8; 32.27; 34.31); in others Vg Old Latin Compare Gk (Judg 2.3), Gk Jerome (Ps 119.128), or Theodotion Symmachus Compare Vg (Job 35.15).

In only a few places Gk and Tg together attest R's readings;

e.g., and goeth at—^Rand captain over (1 Sam 22.14); the middle chamber—^Rthe lowest story (1 Kings 6.8); cp among the grass—^Rlike grass amid waters [Gk Compare Tg] (Is 44.4).

§ 141 Syr alone is the basis of R's readings in many places;

e.g., to be enlightened with—^Rthat he may see (Job 33.30); take counsel—^Rbear pain (Ps 13.2); Make me to hear—^RFill me with (51.8); wait upon thee—^Rsing praises to thee (59.9); that they may dwell—^Rand his servants shall dwell (69.35); we spend our years—^Rour years come to an end (90.9); that I may plant—^Rstretching out (Is 51.16); is cleansed—^Ris defiled (Ezek 44.26); unto the potter—^Rinto the treasury (Zech 11.13, twice). There are also several places where R mg reads Compare Syr (Job 23.9; Ezek 23.34; 47.8f, 18).

Sometimes Syr, Vg, and Tg have a reading adopted by R which is not in Gk;

e.g., ^Jtook a burnt offering—^Roffered a burnt offering (Ex 18.12); ^{JR}bitter (Job 23.2; here ^J too follows the Versions instead of the Hebrew); ^JI am broken—^RI have broken (Ezek 6.9). Cp ^JTo him that is afflicted [Heb. *to him that melteth*]^RHe who withholds [Syr Vg Compare Tg; Heb obscure] (Job 6.14); ^{JR}that all men may know his work (Job 37.7 [R mg, Vg Compare Syr Tg; Heb *that all men whom he has made may know it*]); ^JIn measure—^RMeasure by measure [Compare Syr Vg Tg; The meaning of the Hebrew word is unknown] (Is 27.8).

Syr and Vg, without Gk or Tg, are the source of R's readings in some places;

e.g., ^Jcome forth—^Rstay (1 Sam 22.3); ^Jfrom one side of the floor to the other [Heb. *from floor to floor*]^Rfrom floor to rafters (1 Kings 7.7); cp ^Jbegan he to go up [Heb. *was the foundation of the going up*]^Rhe began to go up [Vg See Syr; Heb *that was the foundation of the going up*] (Ezra 7.9). Cp 1 Chron 7.1, R mg Syr Compare Vg; 2 Chron 15.8, R mg Compare Syr Vg; 1 Kings 9.8, R mg Syr Old Latin; Ps 77.6, R mg Syr Jerome.

Only rarely are Syr and Tg, without Gk or Vg, R's witnesses for its readings;

note, however, Ps 52.7; Prov 18.24 (see § 129) and Is 52.14. A much discussed passage, important in the history of the Messianic hope (§ 146), is Gen 49.10: ^Juntil Shiloh come—^Runtil he comes to whom it belongs [Syr Compare Tg; Heb *until Shiloh comes* or *until he comes to Shiloh*]. Cp ^Jit had gone down—^Rthe sun [Syr See Is 38.8 and Tg; Heb lacks *the sun*] had declined (2 Kings 20.11).

R has taken a number of readings from Vg alone;

e.g., ^Ja strange woman—^Rforeigners (Prov 27.13, cp 20.16); ^Jwhen thou shalt make his soul an offering—^Rwhen he makes himself an offering (Is 53.10); ^Jmen—^Rmourners (Ezek 24.17, 22); ^JAnd it shall be unto them for an inheritance—^RThey shall have no inheritance (44.28). In Ruth 4.5 R follows the Old Latin and Vg: ^Jthou must buy it also of Ruth—^Ryou are also buying Ruth.

Tg is cited with Vg for R's reading in Ezek 27.32; Jerome and Tg are cited in Ps 16.2. Tg, being often very free, with consid-

erable expansion, is on the whole less useful than the other Versions, except where it agrees with their readings and thus strengthens the evidence for a correction of the Hebrew text. Some good readings, however, are indicated by Tg alone;

e.g., ^Jwelfare—^Rsacrificial feasts (Ps 69.22); ^Jthe flesh of his own arm—^Rthis neighbor's flesh (Is 9.20, with partial support in one manuscript of Gk); ^Jhe knew their desolate palaces—^Rhe ravaged their strongholds (Ezek 19.7); ^Jwrapped up—^Rpolished (of a sword, 21.15).

§ 142 When the text has clearly suffered in the course of transmission, and cannot be restored by any of the means thus far reviewed, it is necessary to accept the best correction that the ingenuity and learning of scholars can devise. This is obviously a hazardous undertaking, requiring great caution. Rarely if ever can one be quite sure that the reading proposed is what originally stood in the text; one can be sure only that it is more probable than what now stands there. There was a period in the history of OT criticism when scholars indulged rather freely in emendations of the text, sometimes demonstrating only that their own knowledge of the Hebrew language was imperfect. A large body of proposed corrections was accumulated, however, and through a process of critical sifting many very impressive suggestions have emerged from the mass.

The present generation of scholars has a wholesome respect for the traditional text and views with suspicion all efforts to improve it. Alterations are accepted only as a last resort, and only when there is a substantial consensus of favorable judgment among competent scholars. To be convincing, a correction must require a minimum of change in the traditional text, and the latter must be explicable as a corruption of the adopted reading. There are several well-known kinds of scribal errors, remarkably like the mistakes made by typists and typesetters to this day.

Where corrections of this kind have been adopted by R, they are marked in footnotes with the abbreviation "Cn." There are more of them in some books than in others, because the text is not as well preserved in some books as it is in others. The Committee was conscientiously conservative in making such

changes, and did so only when it seemed necessary. Many corrections proposed by members were decisively rejected by the majority. The nature of the ones adopted may be made clear by indicating in a few important instances how the adopted reading differs from the standard text. The consonants of the Masoretic text will be given with the abbreviation MT, those of the correction with the abbreviation Cn. It must be pointed out that the correction often resembles the standard text much more closely in the Hebrew script than it does in our transliteration.

Gen 16.13: ^JHave I also here looked after him that seeth me?—^RHave I really seen God and remained alive after seeing him? MT *hgm hlm r'yty'hry r'y*, Cn *hgm 'lhym r'yty w'hy 'hry r'y*.

2 Sam 1.21: ^Jfields of offerings—^Rupsurging of the deep. MT *sdv trwmt*, Cn *šr' thwmwt* (suggested by an expression in a Ugaritic text, cp § 38).

Is 35.7: ^Jin the habitation of dragons, where each lay—^Rthe haunt of jackals shall become a swamp. MT *bnwh tnym rbšh*, Cn *nwh tnym lbšh* (the verb is understood from the first line; cp §§ 46, 73 on ^Jdragons—^Rjackals).

Ezek 27.17: ^Jwheat of Minnith, and Pannag—^Rwheat, olives and early figs. MT *bh'ty mny't w'p'ng*, Cn *h'tym zyt w'p'gg* (3 Hebrew manuscripts read *w'p'gg*).

Ezek 31.3: ^Jthe Assyrian was a cedar—^RI will liken you to a cedar. MT *'šwr 'rz*, Cn *'šwk l'rz* (the chapter deals with Pharaoh, not Assyria).

Hos 5.13; 10.6: ^Jking Jareb—^Rthe great king. MT *mlk yrb*, Cn *mlk rb* (a title of the Assyrian emperor; no king named Jareb is known to history).

Hos 10.15: ^Jin a morning—^RIn the storm. MT *bšhr*, Cn *bs'r*.

Hab 2.4: ^Jis lifted up—^Rshall fail. MT *'plh*, Cn *'lp*.

Not all of R's corrections are as simple as these. One in particular calls for some explanation. The most elaborate textual reconstruction adopted by R without help from the Versions or manuscripts is the one in vv. 11 and 12 of Ps 2: ^Jand rejoice with trembling. Kiss the Son—^Rwith trembling kiss his feet. On this R mg says, "The Hebrew of 11b and 12a is uncertain." It is worse than that. J's interpretation and the text it represents are as old as the Syriac Version (§ 135, No. 2), but they can hardly

be correct. Gk, Vg, and Tg read "Receive discipline" or the like instead of "Kiss the Son." The word translated "Son," in fact, is not the Hebrew word *bēn* (§ 52, No. 2), which has just been used in v. 7. As pointed by the Masoretes, it is *bar*, which means "son" in Aramaic but not in Hebrew, and even in Aramaic would mean not "the Son" but "a son." The correction adopted by R is not the only one that has been proposed, but it is the one now most widely accepted among scholars.

The consonantal text and the reconstruction are as follows:

MT	<i>wgylw br'dh nšqw br</i>
Cn	<i>br'dh nšqw brglyw.</i>

This involves not only a redivision of words but the transposition of several consonants. Displacements of letters and words, however, are not uncommon in manuscripts. The corrected text not only makes sense but has the advantage also of fitting the metrical form of the Psalm much better than the Masoretic reading does.

CONCLUSION

The differences between J and R which have been recorded in the foregoing chapters are only a fraction of the total amount; even so they may create an impression that R departs from J much more than it does. The fact that only differences have been discussed, and the agreements largely ignored, may have magnified unduly the relative amount of change. In a sampling of ten passages scattered through the OT it has been found that only one out of every five words in J has been changed by R, and most of these changes are matters of wording rather than basic differences of meaning.

As was stated in the Introduction (§ 1), R is not a new translation. Many new translations, by individual scholars or by Protestant, Catholic, or Jewish groups, have been issued or projected in recent years. R is not one of them. It is a revision of a revision of J (§ 2), more thorough than the previous revision (EA) but by no means drastic or radical. Only such changes have been made as seemed to be demanded by the evolution of the English language since 1611, by better understanding of the original languages, and by the possibility of establishing a more correct text than was available to the seventeenth-century translators.

Readers of this volume may be inclined to feel that most of the differences between J and R are of little or no importance. Members of the Committee, including this writer, have often had that feeling, especially after long, weary hours of arduous toil on minute details of text and translation. The public press recently reported a discussion of the question whether the fruit eaten by Adam and Eve was an apple or an apricot, and many readers must have sympathized with the statement of a prominent churchman, "It doesn't make a hoot of difference to the

world situation." The same thing may be said of a great many points considered in these pages. But again it must be said that there is no way to draw a line between what is important and what is not, once the importance of the whole project is admitted. If the Bible is important at all, it is important that it be translated correctly and worthily, even in fine points that of themselves may not be very significant. And, of course, many of the changes made by R are by no means unimportant.

Whether they are all improvements may be debatable. Many of them were very seriously and even warmly debated by the Committee. The decision was not always unanimous, and the minority was not always convinced. Not even the alterations already made in J by EA were necessarily retained; but every departure from A was approved by a majority of the Old Testament Section of the Committee, and it can hardly be questioned that the judgment of the majority was sounder, by and large, than that of individual members.

Since the Bible is not merely a collection of historical and literary documents but sacred Scripture, accepted throughout Christendom as a divinely inspired guide for faith and practice, even the exact wording of a familiar translation acquires emotional associations, and any new translation or revision is inevitably subject to the suspicion that it is an attack on the integrity and truth of the Bible. R, like other translations before and since, has been denounced as not a revision but a perversion of the Scriptures.

The author may repeat here what he wrote for *Introd RSVOT* (p. 61): "Readers who find a cherished meaning or association lost at one place or another may be tempted to accuse the translators of reading into the text their own beliefs or reading out of it something in which they did not believe. It may be solemnly and emphatically stated in all good faith and conscience that only one theological assumption has dominated the work of the Committee, and that is the firm conviction that taking seriously the belief in divine revelation makes it obligatory to seek only the real meaning of every word and sentence in the Scriptures, and to express just that meaning as exactly and adequately as it can be done in English."

In other words, the impelling motive of the Standard Bible Committee was the same as that of the men who gave us the King James Version. The oft-quoted words of their preface express the purpose of the Revised Standard Version also: "Truly, good Christian Reader, we never thought from the beginning that we should need to make a new translation, nor yet to make of a bad one a good one; . . . but to make a good one yet better . . ." This famous preface, "The Translators to the Reader," and the elaborate marginal notes of J (both unfortunately omitted from many current editions) are worth careful study. They show how fully the spirit and basic principles of the men who made the old and new versions, their attitudes to the original text, and their conceptions of the nature of their task are substantially the same.

The most casual reader of this book must have been convinced that translating the OT is not simple or easy. If much that is here presented seems obscure and confusing, it should at least give some idea of the maze of problems through which a translator must thread his way. How well the Standard Bible Committee accomplished its task is still a fair question. That the Revised Standard Version is the best of all English versions, as it has been called, is not for one of those who made it to say. Others may have done or may do better at one point or another. Certainly R is not perfect. It could be improved, and no doubt will be improved in due time as the Committee continues to review it in the light of new insights and knowledge. But one thing can be said. The Revised Standard Version was made by a group of mature, trained, and dedicated scholars who took their work seriously and did the very best they could. The star that led them all the way was the deep desire expressed in the last sentence of their preface: "It is our hope and our earnest prayer that this Revised Standard Version of the Bible may be used by God to speak to men in these momentous times, and to help them to understand and believe and obey His Word."

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